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Notice to Members

The Membership Committee would call the attention of the members of the Historical Association to the fact that our activities could be greatly expanded if we had a larger membership.

Any member of the Society of Friends and also non-Friends are eligible for membership and the committee would welcome nominations. Kindly forward such nominations to the Chairman of the Membership Committee, John W. Cadbury, Jr., Moorestown, New Jersey.

Annual membership dues, $2.00. Life membership, $50.00.

"Perpetual Membership" has been provided for by the following amendment to the Constitution:

Upon receipt of any gift or bequest of one thousand dollars or more, the donor or the person in whose memory the fund is given shall be elected to perpetual membership. The names of such members shall be printed in all lists of membership, and if the person is deceased the name shall be followed by the words, "In Memoriam."

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THE TWO QUAKER SIGNERS

Address by CHARLES F. JENKINS at the annual meeting of Friends' Historical Association, 11 month 26, 1928.

Two of the Signers of the Declaration of Independence were grandsons of members of the Society of Friends; they were Dr. Benjamin Rush of Philadelphia and Richard Stockton of Princeton. In addition, Charles Thomson, the perpetual Secretary of the Congress, had been principal of the Friends' School in Philadelphia and while brought up a Presbyterian he had married into a Friend's family and in his old age, while connected with no religious organization, "his affections," according to John F. Watson, "were most with the Quakers." But it is not these descendants of immigrant Quaker ancestors, but two Signers of the Declaration who themselves were members of the Society of Friends, whom we are to consider this evening.

The approach of the 50th Anniversary of the signing of the Declaration of Independence naturally turned the attention of the country to the men who had affixed their names to this foundation of our political structure. A young Philadelphia lawyer, John Sanderson, proceeded to carry out the ambitious project of a series of lives of the Signers, each to be written by the person best qualified for the task. "Sanderson's Lives of the Signers of the Declaration of Independence" in nine volumes was the result, the first volume appearing in 1820 and the last in 1827, completed by other hands. It is true that three of these men, whose lives would be included in the series and who were growing in public regard as the years unfolded, were still living. Two of them had been the chief actors in bringing the Revolution to a successful outcome, Thomas Jefferson and John Adams, and in 1820 they were busy exchanging letters and friendly reminiscences of their long public life. It is one of the most remarkable coincidences of our history

how their lives, so different in environment, should have progressed along parallel lines. One had written the Declaration, the other was perhaps the most potent force in its passage. Of all the fifty-six Signers they alone had been Presidents of the United States, both had served as Vice-Presidents and both passed away on the exact 50th Anniversary of the date of the Declaration, July 4, 1826. Two years later on July 4, 1828, the venerable Charles Carroll of Carrollton, the only Catholic among the Signers, was to lay the corner stone of the Baltimore & Ohio Railroad, thus linking the formation of the Republic with the beginnings of one of the greatest forces of our modern development. Carroll lived four years after this event, respected by the nation, beloved by his friends and family, surrounded by every comfort, in possession of all his faculties, to a beautiful old age. He alone of all the Signers had read to him by the author, H. B. Latrobe, the sketch of his life as it appears in Sanderson's Lives. " He listened with marked attention and without a comment until I had ceased to read," wrote the author of the sketch, " when, after a pause, he said, 'Why Latrobe, you have made a much greater man of me than I ever thought I was and yet you have said nothing, in what you have written, that is not true.' "

Unfortunately the same tribute to the correctness of this particular biographical sketch cannot be bestowed on some others of the Signers. As the nine volumes approached completion it was necessary to employ someone to write those for whom there seemed no specially qualified biographer, and the sketch of Joseph Hewes, one of the Quaker Signers, was written by Edward Ingersoll of Philadelphia. Fifty years was too early a date to write a satisfactory biography of most of these conspicious men. The great mass of historical documents, letters and journals, which have since then been made available to students of history, are full of facts which were not accessible to these early writers. Exact information was meagre, and tradition and memory in too many cases supplied distorted and inadequate portraits. No one of the fifty-six Signers suffered more in this respect than Joseph Hewes of North Carolina.

Let me quote a paragraph or two from the sketch as set forth by Mr. Ingersoll, just to show by later discoveries how far afield the author was from the facts:

" Concerning Joseph Hewes the circumstances known are much less abundant and particular than we desire. Nearly half a century has passed since he died, he left no children, no very near relatives, no survivor from whom the details of his life could be ascertained. His parents were members of the Society of Friends and at the time of their marriage resided in the colony of Connecticut in one of the settlements the farthest removed from the coast of the Atlantic. In this situation they were obliged to bear the double persecution arising from the often excited hostility of the Indians, who roved through the forests in their vicinity, and the prejudice still remaining among the puritans of New England, against all that wore the quaker habiliments or professed the quaker doctrines. For persons of this persuasion, and indeed for all that were ambitious of a quiet and secure life, a residence in either Connecticut or Massachusetts, was at that period far from desirable. The government of Massachusetts had, in order to ' promote enterprise and encourage volunteers,' raised the premium on Indian scalps and prisoners to one hundred pounds for each; and in the temper of mind which is sufficiently indicated by such an enactment, a bitter and murderous warfare was waged against the natives of the forest, attended with circumstances often discreditable to the humanity of the white men, and with instances of reprisals and retaliation on the part of the Indians involving the most shocking barbarities. The province of Connecticut had refused to unite in any measures of war that were not defensive; but the Indians were not always careful to observe the boundary line between the two colonies, or to discriminate between people so closely resembling each other in manners and appearance. The inoffensive and industrious farmers of Connecticut were therefore exposed to suffer the vengeance intended to be dealt upon the scalping parties of Massachusetts, and many of them moved off from the lands they had prepared for cultivation, to seek a more secure asylum in a southern colony. Among these emigrants were Aaron and Providence Hewes, who made their escape from the scenes of savage warfare not without difficulty and imminent personal risk; so near, indeed, were they to the scene of danger, that in crossing the Housatonic river, they were almost overtaken by

the Indians, and were within the actual range of their bullets, one of which wounded Providence in the neck."

The following transcripts from the records of various Monthly Meetings will show how different were the facts from this fanciful account:

Eight years before the arrival of William Penn a certain William Hughes of the Parish of St. Pauls, Shadwell, in the county of Middlesex, a cooper, and his wife Deborah patented 500 acres in Fenwick's Colony, West Jersey. He later moved across the river into Pennsylvania, near Marcus Hook, continuing, however, to own land on both sides of the river. As a Pennsylvanian he was one of the founders of Chichester Meeting, a little meeting in southeastern Delaware County, between Chester and Wilmington. This William Hughes died towards the close of the century leaving a son, also William, who seems to have lived in south Jersey and the year after his father's death married Sarah Bezer under the care of Concord Monthly Meeting. They were the parents of a numerous family, including a son Aaron next to the youngest, who later was to be the father of Joseph Hewes, the Signer. In some way this Aaron Hughes, who by this time spelled his name H-e-w-e-s had met Providence Worth, the daughter of Joseph Worth of Stony Brook, N. J. The latter was a prominent miller on Stony Brook near what is now Princeton, N. J. and it was over his farm that later some of the maneuvering occurred at the Battle of Princeton. Providence was the fifth child and second daughter. To Chesterfield Monthly Meeting, which included the meeting at Stony Brook, Aaron Hewes presented himself with a certificate in the usual form.

> " from oure Monthly Meeting of Chichester and Concord held at Concord Meeting house the third day of ye 2nd Mo. 1727
>
> " To the Monthly Meeting of Friends att Croswix in West New Jersey with the Salutation of oure deir love In the fellowship of the gospill. Thees are to sertifie you that the beairer heire of Aron Hews hath layed before us his Inclination to settle within the verg of your Monthly Meeting and in order theirto requested of us a certificate to you on that account. Now these are to certifie you that nesarey inquiry hath bin maid and we find that he hath bin a onist and Industerous young man and of a sobre and orderly conversation

and a frequenter of our meetings free from all women on the account of marriages far as we know.

" So desiring his growth and prosperity in the truth we recommend him to your further christian care

" Signed in and by order of said meeting by

WILLIAM HEWES
RALPH EAVENSON
& 29 other names."

Aaron and Providence Hewes were married in 3d month 1727 under care of Chesterfield Monthly Meeting and then or later removed to what is now the little hamlet of Kingston, some two miles east of Princeton. They were the parents of six children, four sons and two daughters, of whom Joseph the second child and oldest son was born 4th Month 28, 1730. Aaron Hewes, the father, died in 1753 and was buried in Stony Brook burying ground. *The Friend* of Philadelphia, of 1858, a hundred and five years after his death, contained a notice of him and as it is short and to the point I give it in full:

" AARON HUGHES (HEWES)

" Aaron Hughes of Stony Brook, West Jersey, was an overseer and elder in the church, and ' very serviceable.' He was a hospitable entertainer of Ministering Friends and kind in accompanying them to neighboring meetings. He was ' of an exemplary conversation.' He deceased Seventh mo. 17th, 1753, being in the 53d year of his age."

The two daughters of the family had married and married well, before their father's death. Sarah the oldest child married Nathaniel Allen of Philadelphia, of a family long associated with the colony, and Mary Hewes, the fourth child, had married Abel Middleton of Nottingham in the County of Burlington, N. J. The three older sons of Aaron and Providence, Joseph, Josiah and Daniel, all left the farm in their youth and removed to Philadelphia. In the " New York Mercury of 1756 " appeared quite a modern real estate notice and this contemporary account describes the probable birthplace and early home of this Quaker Signer. The place in modern times has been called " Mayberry Hill " and it is on Snowden Lane. The advertisement is as follows:

"New York Mercury No. 15, 1756.

"To be sold, a plantation in Somerset County in East Jersey late the estate of Aaron Hewes deceased, containing between 3 and 4 hundred acres. The one half cleared and in good fence, about 30 acres thereof in good meadow and more may be made. A good large stone dwelling house and kitchen; large barn, granery and several other buildings. It is well watered and timbered; the title indisputable. It is situated between Kingston and Princeton, and might be suited to any gentleman that is concerned with the College. It is thought by good judges that there is a copper mine thereon. Any person inclined to purchase may inquire of William Worth of Princeton, Samuel Worth of Stony Brook or Josiah Hewes of Phila., opposite to Black Horse Alley in 2nd St."

We have no account of Joseph Hewes's training as a merchant in Philadelphia. He may have been associated with Joseph Ogden, a merchant and tavern keeper of the Cross Keys at the corner of Third and Chestnut Streets, who had married Jemina Hewes and was consequently a relative by marriage and with whom at a later period Joseph Hewes's younger brother Josiah entered into partnership.

It was about 1750, possibly earlier, that Joseph Hewes came to Philadelphia. This was about the time that the interest of Philadelphia Friends was greatly aroused over a revival of Quakerism in the little island of Tortola, one of the Virgin Islands in the West Indies, and a considerable religious and business intercourse resulted. In 1752 Joseph Hewes had apparently made up his mind to enter into business in Tortola and applied for and received a certificate to Friends in that island, but I cannot find that he ever went there or that the certificate was ever presented.

The year 1760 has usually been the date assigned for the settlement of Joseph Hewes in Edenton, South Carolina, but a bill of lading in the writer's possession discloses, it would seem, that the young merchant left Philadelphia, at least by 1753. His little store of merchandise, packed in a trunk and a cask with seven saddles shipped separately, to be transported to North Carolina at the rate of three pounds Philadelphia currency per ton, was on board the "good schooner" *Friendship,* Benjamin Flower, Master. Not long ago the bill from Joseph Ogden, merchant of Philadelphia, giving a list of the goods in the trunk and cask also came

into my possession. As it gives the stock in trade of a general country merchant in those early days, we may take a moment to look it over. The most important and expensive item was a piece of cotton goods listed as "Osnabriggs" but really Osnaburg, a coarse cloth first made at Osnaburg in Germany of flax and tow and always a considerable item in the merchandise of the colonial period and particularly in the southern states as it was largely used as clothing for the slaves. Of this there were 100 ells at 16 pence per ell. Then follow "Lining check," Broadcloth, Bearskin, striped "flanning," worsted damask and Duroy, whatever that may be. There were twelve women's black silk bath bonnets, a dozen men's silk caps, 15 pounds of powder, knives and forks, snuff boxes, shoe buckles, buttons, butter pots, milk pans, bottles, bowls and porringers, five cheeses and two short cloth cloaks. The total bill amounted to £64/2.8 which Hewes paid for with snakeroot, beeswax, myrtle wax and rice, valued at £31 and the balance in cash. That he paid for his merchandise with these native products of the south would seem to indicate that he had earlier gone to North Carolina and had come north to replenish his stock and visit his relatives in and near Philadelphia at the time of this voyage in 1753.

Edenton, where Joseph Hewes carried on as a merchant, is in northeastern North Carolina on a little bay opening out into Albemarle Sound. It loomed far larger in the political and mercantile world in the seventeen hundreds than it does today. George Fox had visited its site in 1671 calling on the Governor, who lived nearby, where he was lovingly received. "We tarried at the Governor's that night and next morning he very courteously walked with us about two miles through the woods to a place whither he had sent out a boat about to meet us." By 1710 Edenton had become a village of considerable importance usually called Roanoke, but upon the death of Gov. Charles Eden in 1722, it was named Edenton in his honor. It was a busy, bustling place with considerable European trade and in one year forty-three vessels arrived from foreign ports, and anchored in its shallow harbor. Edenton is the centre of a region of unbounded fertility. The whole country is intersected with deep creeks with ordinarily a bold bluff on one side and on the other side of the stream im-

penetrable swamps. A little to the southeast of Edenton lies Roanoke Island where, in 1585, Sir Walter Raleigh's colony was located, and where was born Virginia Dare, the first child of European parentage born in America.

Of Joseph Hewes's homes or warehouses in Edenton, one dwelling is still pointed out as the place where he boarded and a diminutive tablet in the brick wall at the northeast corner of Main and King Streets marks the site of his store or warehouse. As a merchant he had prospered greatly and by 1768 he had become one of the leading citizens of the town. In that year James Iredell, a young man of 17, arrived in Edenton from England. In twenty-two years by his natural abilities and diligence Iredell had mastered the law, been appointed to many positions of trust, and in 1790 was made, by President Washington, a Justice of the first Supreme Court of the United States. In setting out for Edenton with letters in his pocket he was particularly guided by one from a relative who told him, " You will find the gentlemen of Edenton very agreeable; particularly cultivate the notice of Mr. Hewes."

Until Joseph Hewes emerges on the platform of colonial affairs what little there is known of him is contained almost entirely in the letters and journals of James Iredell, for he successfully and tactfully cultivated the notice of Mr. Hewes and they become life long friends.

Shortly after reaching Edenton, Joseph Hewes had a love affair which profoundly influenced his future life. A little stream, Queen Ann's Creek, skirts Edenton on the east and beyond it facing the bay is " Hays " a beautiful estate, the house in the midst of a vigorous grove and the ground sloping down to the bay. The modern " Hays " replaced in 1801 a home which figured prominently in the life of Joseph Hewes and in social affairs at Edenton. At that time it was the home of Samuel Johnston, his wife and children and several unmarried sisters. Of these Isabella was next to the youngest of the family. Joseph Hewes became interested in her, they became engaged to be married, but a short time before the date set for the marriage Isabella Johnston died leaving him so affected that he never married. His relations with the Johnstons were as one of the family and he was always so regarded by them, this intimacy continuing until his death.

We must turn to James Iredell's letters for the few little glimpses of the social life of Edenton. "As I was walking home I called at Horniblows," which was the leading tavern of the town, "to see who and who were together. Mr. Hewes and Jackson were playing backgammon. Mr. North and Mr. Littlejohn looking on. Just saw a hit and came away." A few days later he records in his diary "afterwards went uptown had my hair dressed; went to church with Mrs. Blair, the Miss Johnstons and Mr. Hewes. Nobody to make the responses but Mr. Hewes and myself and neither of us had a prayer book. Mr. Hewes asked me to dine with him. After dinner Sir Nat. Dunkefield, Mr. Hewes and myself went over to Mr. Johnstons, drank tea, spent the evening there very agreeably." James Iredell was thus early casting his hopes on Hannah Johnston, the youngest daughter at "Hays," who later was to become his wife. Two years after these trifling incidents of dining and tea drinking Iredell pictures the "Hays" household to his mother. He writes: "They are all united by the tenderest ties of affection and ever preserve an uninterrupted harmony of agreement, which is maintained by a general share of good sense cultivated understandings and engaging manners that I have never seen excelled if equaled. They are truly families of love and are known to be so by all their acquaintances." Then the young writer turns his attention to the subject of this sketch. "There is a gentleman in this town who is a very particular favorite of mine, as indeed he is of everybody, for he is one of the best and most agreeable men in the world. His name is Hewes. He is a merchant here and our member for the town, the patron and greatest honor of it. About six years ago he was within a very few days of being married to one of Mr. Johnston's sisters, who died rather suddenly and this unhappy circumstance for a long time embittered every satisfaction in life to him. He has continued ever since unmarried, which I believe he will always do. His connection with Mr. Johnston's family is just such as if he had been really a brother-in-law, a circumstance that naturally does honor to them both." At another date Iredell records in his diary, "I took a walk with Mr. Hewes to his wharf and spent a happy afternoon with him at his own home. . . . As a man and a gentleman possessed of an excellent understanding and blest with

a good heart, Mr. Hewes is deserving of the honor and respect universally shown him." . . . " Chatted with Hewes and others on his piazza." . . . " Hewes and I spent the evening at Mrs. Blair's." These are fragmentary glimpses of the social life of Edenton at the time.

An entry of January 19, 1773 shows how far Joseph Hewes had departed from the ways of strict Friends of his day. " Busy at my office till one," Iredell writes, " was asked to dine with Mr. Johnston, did so, came over in the evening and being obliged to go up town to shut my windows I was tempted to go and spend the evening with Mr. Hewes, repented it when I went as they were playing cards all the time. Came home between ten and eleven."

In December 1773, Joseph Hewes and Samuel Johnston of Edenton and William Hooper of Cape Fear had been appointed by the Assembly of North Carolina a Committee of Correspondence. Virginia had previously suggested the formation of a permanent Committee of Correspondence to extend to all the colonies. This was gradually accomplished and the system was effective in spreading the idea of resistance, welding the colonies to a common impetus and leading to an almost spontaneous and simultaneous movement for the formation of a Continental Congress. The colony of New York issued the first call, other colonies followed and the meeting was called to meet in Philadelphia on the 5th of September, 1774.

The picture has often been drawn of Washington, Patrick Henry and Edmund Pendleton riding in serious companionship in the closing summer days of 1774, to attend the gathering of the delegates of the colonies which was to become the First Continental Congress. Perhaps even better known was the triumphal progress of the four Massachusetts delegates, John and Samuel Adams, Thomas Cushing and Robert Treat Paine, riding in one coach, feted and acclaimed along the route to be met at Frankford by some of the earlier arrived delegates and a large company of distinguished Philadelphians who escorted them to the then new City Tavern on Second Street above Walnut, " then the most genteel in America," Adams records. Indeed the City Tavern was to Philadelphia in Revolutionary days what the Bellevue-Stratford is today, the meeting and banqueting place for all distin-

guished occasions. There were several large club rooms, two of which being thrown into one would make a hall fifty feet in length. It had been built in 1773 and was thus the latest thing in hotel architecture.

On the 5th of September the day set for the meeting of Congress, John Adams writes to his Abigail, " The delegates all met at the City Tavern and walked to the Carpenter's Hall, where they took a view of the room and of the chamber where is an excellent library; there is also a long entry where gentlemen may walk and a convenient chamber opposite to the library. The general cry was that this was a good room." It was not until the work of the Congress had been well under way that North Carolina was represented in the Congress when Joseph Hewes and William Hooper attended and produced their credentials on September 14th. They had not arrived earlier because the General Meeting of the inhabitants of North Carolina convened at Newbern had not selected them until the 25th of August. They probably travelled by sea. They were the same day added to the Committee to state the rights of the Colonies.

Joseph Hewes has left no known account of his early doings during the sitting of this Congress. There was a constant round of social engagements, the leading Quakers opening their doors for the entertainment of the visiting delegates. Washington attended Meeting in the big Meeting House at 2d & Market on September 25th. On the 16th a great banquet was tendered the delegates in the State House, nearly 500 guests being present. To show that at this early date Independence, except in a few fiery minds, was far from the thoughts of the assembled guests, it may be mentioned that among the toasts given and drunk with applause were those to the King and Queen, the Prince of Wales and also one to the " Perpetual Union of the Colonies." Silas Deane in one of those gossipy letters to his wife written on the 23d, says: " The North Carolina delegates being now arrived I will fill up the space by telling you there are three of them, Mr. Hooper, Mr. Caswell and Mr. Hewes. The first is a Bostonian, bred and educated at Cambridge College, classmate with Joseph Trumbull, a lawyer by profession, ingenious, polite, spirited and tolerably eloquent. The other two are men of about forty to appearance; of sedate and

settled characters, well affected to the general cause but have not spoke as yet publicly."

Turning again to a letter from John Adams to his wife we have an account of the doings of the delegates. "We go to Congress at nine," he writes, "and there we stay most earnestly engaged in debates upon the most abstruse mysteries of state, until three in the afternoon; then we adjourn and go to dine with some of the notables of Pennsylvania at four o'clock, and feast upon ten thousand delicacies and sit drinking Maderia, Claret and Bergundy, till six or seven, and then go home fatigued to death with business, company and care. Yet I hold out surprisingly."

As the Congress sat with closed doors no record of the proceedings,—only the results have come down to us, but when these results reached England Lord Chatham paid this tribute, often quoted in our histories, to the men who had composed it: "When your Lordship looks at the papers transmitted us from America—when you consider their decency, firmness and wisdom, you cannot but respect their cause. For myself I must declare and avow that in all my reading and observation that for solidity of reasoning, force of segacity and wisdom of conclusion, no nation or body of men can stand in preference to the Congress at Philadelphia." And Charles Thomson in the sundown of his life pronounced its members "the purest and ablest patriots he had ever known," and John Adams, not excepting himself, records "there is in this Congress a collection of the greatest men upon this continent in point of abilities, virtues and fortunes."

Congress adjourned on the 27th of October, having completed its labours and providing that another Congress should meet in Philadelphia on the 10th of May next. A few days later Joseph Hewes wrote his friend Iredell as follows:

"PHILADELPHIA, 31st Oct., 1774.

"I had a very disagreeable time of it till I arrived here, since which, I have had but little health and less spirits.

"The Congress broke up, on Thursday last, their proceedings are now in the press, part of which is published, and which I now send directed to myself as postmaster at Edenton. I have the pleasure to inform you that they are generally approved of here by all ranks of people; the Germans

who compose a large part of the inhabitants of this province are all on our side; the sweets of liberty little known in their own country are here enjoyed by them in its utmost latitude. Our friends are under apprehension that administration will endeavor to lay hold of as many delegates as possible, and have them carried to England and tried as rebels, this induced the Congress to enter into a resolve in such cases to make a reprisal. I have no fears on that head, but should it be my lot, no man on earth could be better spared. Were I to suffer in the cause of American liberty should I not be translated immediately to heaven as Enoch was of old?

"I consider myself extremely happy in the good opinion that my friends at Edenton have of me. I wish I had merit to entitle me to it. They have my grateful acknowledgment. I am much pleased with Miss Nelly's * letter, and am sorry I have trifled away so much time as not to be able to answer it by this post.

"Dear Sir,
"Your obedient friend and servant,
"JOSEPH HEWES."

* Miss Nelly Blair.

After the adjournment of Congress, Hewes returned to Edenton to take part in the political and revolutionary activities of the colony. On the 5th of April, 1775, at a great assembly of the inhabitants of North Carolina, William Hooper, Joseph Hewes and Richard Caswell were again appointed delegates to attend the General Congress to be held in Philadelphia on the 10th of May next, or any other time or place, their acts to be obligatory in honor of every inhabitant of the state. The Assembly also thanked them for the faithful and judicial discharge of the important trust reposed in them in the late Continental Congress. Richard Caswell has left us a vivid account of the trip of Joseph Hewes and himself to Philadelphia as part of the Second Continental Congress.

"PHILADELPHIA, 11th May, 1775.

"*My dear Son:*

"... Sunday evening we arrived at Petersburg in Virginia where we met the express with an acc't of a Battle between the King's troop and the Bostonians. The next day we crossed James River & Lodged at Hanover Court House, where we had an acc't of 1500 men being under Arms to proceed to Williamsburg in Order to Oblige Lord Dunmore to

return some powder he had taken out of the Magazine & Lodged on Board of a Man-of-War in James River. . . . The next day we were constantly meeting Armed men who had been to Escort the Delegates for Virginia, on their way towards this place. We lodged that night at Port Royal and were only 2 or 3 hours after the Virginia Gents. The next day we got down to Potowmack side before the Boats returned that had carried the Virginians over. Here were part of the Militia of three Counties under Arms & in the Uniforms of Hunting Shirts. We then crossed the River, and learned at the Ferry on Maryland side that a Company of Independents in Charles County had attended the Virginia Delegates from thence under Arms. We proceeded and overtook them at Port Tobacco, where, indeed, the Independents made a Most Glorious Appearance. The next morning we all set out together & were attended by the Independents to the Verge of their County, where they delivered us to another Company of Independents in Prince George's; they in like manner to a Second, and that to a Third, which brot us thro' their County. We lodged that night at Marlborough & the next day tho' we met with a Most Terrible Gust of Lightning, wind, Hail & rain, Arrived at Baltimore. The next day we were prevailed to stay at Baltimore, where Col. Washington, Accompanied by the rest of the Delegates, reviewed the Troops. We were very genteely entertained here in the Court House. The next day we Breakfasted at my old Master Cheynes & dined at Susquehannah; crossed the River & Lodged at the Ferry House. As I had in some measure been the cause of the Virginia Gents going around the Bay by recommending that road, & being the only person in Company acquainted with the road, I was obliged to keep with them so that I did not call on any of my relations. The next day we got to Wilmington where we fell in with Several of the Maryland Delegates, & came all into the City to Dinner, on the 9th instant. Yesterday the Congress met Agreeable to Appointment, & this day it was Resolved that they enter upon the Consideration of American Grievances on Monday next. Here a Greater Martial Spirit prevails, if possible, than I have been describing in Virginia and Maryland. They have 28 companies Compleat, which make near 2000 Men, who march out to the Common & go thro' their Exercises twice a day regularly. Scarce anything but Warlike Musick is to be heard in the Streets. There are several Companies of Quakers only, and many of them beside enrolled in other Companies promiscuously."

On this occasion the North Carolina delegates were on hand in good time and soon all, particularly Hooper and Hewes, were deep in the duties and activities of the Congress. Hewes was one of a Committee of Five, of which George Washington was chairman, appointed on June 5 to bring in an estimate of the money needed to be raised; ten days later the same committee was appointed to bring in a draft of Rules and Regulations for the government of the Army. The next day Washington was appointed Commander-in-Chief of the Army. Their report was ready by the 30th and Hewes was one of a Committee of Three to have the Regulations examined and printed as soon as possible. Later Hewes was appointed on a Committee to make inquiry in all the colonies after virgin lead and leaden ore and the best method of collecting, smelting and refining it, also as to the cheapest and easiest methods of making salt. In October he was added to the Committee on claims and a few days later to the committee to fit out vessels of war. Then in December on an all Colony Committee to devise ways and means of furnishing these colonies with a naval armament. And so it went, Hewes with his practical experience as a merchant, shipper and vessel owner was soon engrossed in work. Two weeks after Congress met, knowing his friends back home would be anxious for news he dispatched a letter to his friend Iredell:

"PHILADELPHIA, 23d May, 1775.

"*Dear Sir:*—

"I know your anxiety to be informed what is doing in Congress, and wish I was at liberty to gratify it, but the secrecy enjoined the members puts it out of my power to give you any information worth your attention. You will see by the papers which I send to Mr. Smith, the advice that is given to the people of New York relative to their duty; to those papers I must beg leave to refer you for news; you will find by them the New Yorkers have taken an active share in the opposition; a tory dare not show his head amongst them; the cry of liberty is irresistible in most of the colonies; a military spirit has seized all orders of people; this city is full of armed men; they have now 28 companies on foot and two of horse; each company consists of 68 men including officers; they are called out twice every day to learn the military discipline; and I can

assure you some of the companies perform it equal to any regular troops.

"I am, very respectfully, dear sir,
"Your obliged and very humble servant,
"JOSEPH HEWES."

The news of the conflict between the King's troops and the Bostonians, which had met Hewes and Caswell at Petersburg as they journeyed northward, was the collision at Lexington and Concord on April 19th, 1775. The news had been forwarded by messengers, who, riding night and day, had reached Philadelphia on the 24th. The next day 8000 people had gathered in the State House and the organization of troops began at once. The excitement increased from day to day, troops were drilling, messengers were hurrying back and forth, committees were organizing. The Quaker Blues under Captain Cowperthwaite was composed entirely of Friends or descendants of Friends. Hewes and Caswell, with the Virginia delegates, headed by Washington, and the Maryland delegates, all of whom had journeyed together from Baltimore when they had arrived on May 9th, had been met six miles out of town by officers of the military companies and a caravan of five hundred persons. As they neared the city two companies of the newly formed troops were drawn up with a band of music.

In June the three delegates sent a long communication to the Committees of the several towns and counties of North Carolina filled with advice and directions as to arming their citizens and tucked away in it is a delicate morsel just appropriate for the Dr. Johnson cult we of the present day are enjoying. They say in their dispatch of the learned lexicographer, "Dr. Johnson a pensioned tool of the ministry in a pamphlet entitled 'Taxation No Tyranny' speaks the intentions of administration in a language too plain to leave anything to doubt" (and then they quote from the pamphlet). "The slaves should be set free an 'act which the lovers of liberty must surely commend, if they are furnished with arms for defence and tools for husbandry and settled with some simple form of government within the country they may be more honest and grateful than their masters' and," then the writers add, "these are the words of this prostituted court favorite."

We have a glimpse of Hewes taking some of his crowded time

to do a favor for his friends in Edenton. On July 8th he writes his friend Iredell "I have sent by Captain Hatch's sloop ten pairs of shoes for yourself and six pairs for Mrs. Iredell and Mrs. Dawson. I did intend to have sent double the number for the ladies but could not prevail with the workmen to get them ready in time; the demand for women's shoes is so great that the makers cannot complete half their orders; when a tradesman has made a thousand promises and broke them all, he has one answer ready for every charge: 'Sir, I have been under arms in the field.'"

Congress adjourned on August 1st to reassemble on September 5th. On September 2d Hewes was again elected a delegate for a term of one year together with his friend Hooper and a new man, John Penn, who took the place of Richard Caswell. Sometime between the 21st and 27th of September, Hewes was back in Philadelphia and with increasing influence and usefulness was entering into the business of Congress. But by December 1st he gives to Samuel Johnston this picture of the work of Congress:

"We grow tired and indolent, captious, jealous and want a recess, these only discover themselves now and then, in general we are pretty unanimous and friendly. No plan of separation has been offered. . . . I am weary of politics and wish I could retire to my former private station (to speak in the language of I. Child) a pence and farthing man." Nevertheless he labored away, apologizing for his many complaints as to the burden he was carrying and his continued ill health. His colleagues, Hooper and Penn, returned to North Carolina toward the latter end of March, 1776. Writing to Iredell March 26, he says, "I think myself declining fast such close attention to business every day in Congress till three, four and sometimes five o'clock and on committees almost every evening and frequently in the morning before Congress meets is too much for my constitution. I send you enclosed the locket you desired me to get made for Mrs. Iredell; the jeweller was a long time about it. . . . In these times when every mechanic is employed in learning how to kill Englishmen it is impossible to get anything done right. . . . My compliments to Miss Nelly. . . . tell her I am getting my picture drawn in miniature and as she may never have an opportunity of seeing the original again I shall send it to her when it is finished." It is presumed it was from this

miniature that the only known portrait of Joseph Hewes has been made. When the picture arrived in Edenton, Hewes's Negro servants were invited to come and see it and Iredell reports they were transported with it. "I met Cam at the door one day and brought him in," he writes. "He was in perfect ecstasy. 'Master every bit,' says he. 'Ah the old gentleman is grown handsome!'" Despite his ill health Hewes's war-like ardor was not abated and he was writing his home friends that he had furnished himself with a good musket and bayonet, "and when I am no longer useful in Council I shall be willing to take the field. I think I would rather fall than be carried off by a lingering illness. An obstinate ague and fever or rather an intermittent fever persecutes me continually. I have no way to remove it unless I retire from Congress and public life, this I am determined not to do till North Carolina sends another delegate, provided I am able to crawl to the Congress chamber." Another minor matter troubled him when his colored servant Peter, who had accompanied him from Edenton, slipped on the ice as he was going to the pump for a pitcher of water and broke his leg and was helpless for two months or more.

During all the legislative moves and the strenuous, anxious days leading up to the Declaration of Independence, which began to assume definite form when Richard Henry Lee introduced his resolution on June 8th, Hewes was carrying on his shoulders the whole weight of responsibility for representing the state of North Carolina. Writing in his later years, John Adams gives the graphic picture of the decision of Hewes to cast the vote of North Carolina for Independence: "For many days the majority depended on Mr. Hewes of North Carolina. While a member one day was speaking and reading documents from all the colonies to prove that public opinion the general sense of all was in favor of the measure, when he came to North Carolina and produced letters and public proceedings which demonstrated that the majority in that colony were in favor of it, Mr. Hewes who had hitherto constantly voted against it, started suddenly upright and lifting both hands to heaven as if he had been in a trance, cried out: 'It is done and I will abide by it!' I would give more for a perfect painting of the terror and horror upon the face of the old majority at that critical moment than for the best piece of Raphael. The

question, however, was eluded by an immediate motion for adjournment."

On July 2d the vote on Independence was taken and John Penn arrived from North Carolina in time to cast his vote for it. By the time the parchment document was ready for signing on August 2d, William Hooper had also returned to Philadelphia and their names, William Hooper, Joseph Hewes and John Penn appear in the order named at the top of the second column from the left. Joseph Hewes rather singularly has omitted the great scroll or paraph from under his name which appears in all his signatures to his letters of the period and which are so prominent in Franklin's signature and some others.

If I am to fulfill my contract with the President of the Friends' Historical Association and not be charged with having brought you here under false pretenses, it is time something was said about Stephen Hopkins, the other Quaker member of the Continental Congress during the summer of 1776. In the paintings of the Congress of the Signing of the Declaration of Independence, he is the member always shown with his hat on his head as a badge of his Quakerism. Stephen Hopkins also had the distinction of being next to the oldest member to sign the Declaration. He has the added distinction of being the first delegate chosen to represent any Colony in this first Congress of 1774, Rhode Island choosing her delegates on June 15 two days before the usually impatient Massachusetts.

He was born in Providence, R. I. in 1707 and was only exceeded in age by Franklin who had been born the year before. He was brought up a farmer and during his whole life he was largely employed as a land surveyor. He early entered public life in Rhode Island, was member of the Assembly, Chief Justice of the Superior Court, Governor of the State for many years. He was a political pamphleteer, wrote books, owned privateers, and was a powerful and lucid speaker. Rufus M. Jones rates him next to William Penn as the Quaker who has contributed most to the development of our national life. His mother was a member of Meeting, and he married Catharine Scott, who inherited a long line of Quaker ancestry and through whose influence he joined the

Society of Friends.[1] Meetings were frequently held in his home and it is the testimony of those who knew him that in the "simplicity of his demeanor, the hearty frankness and calm dignity of manner, which were characteristic of him, he reflected no unworthy credit on the training of his Quaker mother." When Rhode Island elected the first delegates to be elected to the Continental Congress, Stephen Hopkins was chosen with William Ellery to represent that colony. Famed for the elegance of his penmanship his signature to the Declaration is uncertain. He had suffered from a paralytic stroke and in signing had to guide his right hand with his left. It is said he explained, if explanation was necessary, that it was his infirmity and not fear that gave his signature such a trembly look.

It is somewhat of a coincidence that Stephen Hopkins and Joseph Hewes were associated in the important naval committee which had to do with procuring and equipping the vessels for the infant continental navy. But I have found the subject of the two Quaker Signers too large to be gathered into the compass of an hour's address and having devoted so much space to the North Carolinian it seems best to return to him and leave the full consideration of Hopkins to some other time when full justice may be done his distinguished career. It is only fair perhaps to say that at the time of signing the Declaration he had ceased to be a member of Smithfield Monthly Meeting. Notwithstanding he was the foremost citizen of the colony, the meeting, under urging from Rhode Island Quarterly Meeting, which was then engaged in a general condemnation of slavery, labored with him to set free a slave which he owned. As he was unwilling to do so the meeting adopted the following minute: "The matter concerning Stephen Hopkins holding a Negro woman as a slave was considered, and as he still refuses to set her at liberty, though often requested, this Meeting puts him from under their care, and appoints Moses Farnum and George Comstock to draw up a paper of denial against him and bring to next Monthly Meeting." And so it is that one of our Quaker Signers while holding all the outward ap-

[1] His first wife died in 1753 and he married Anne Smith in 1755. The certificate of the latter marriage is in the Roberts Collection at Haverford College.

pearance and deportment of a Friend was still not an active member at the time of signing.

As to Joseph Hewes, who had thrown off most of the outward observances of a member of Meeting in good standing, the time has come to say whether he was or was not a Friend. The answer is that he was a birthright member of Chesterfield, N. J. Monthly Meeting, that he never resigned or was disowned, that he never formally connected himself with any other religious organization and that when he died his death was recorded in his old home meeting showing that they, at least, regarded him as one among them.

Let us pause a moment in the further consideration of Joseph Hewes's revolutionary and military activities to survey the conflicting currents of patriotic impulse and religious conviction as they engulfed the religious society of which he was a member. The first Continental Congress of 1774 was not a revolutionary body. If separation was in the minds of some of its delegates, particularly those from Massachusetts, they took great pains to conceal it. When the Massachusetts delegates, which included Samuel Adams, had been met at Frankford, as they approached Philadelphia in 1774, they were called aside by representatives of the Sons of Liberty and cautioned as to their conduct. They were told, " The word Independence must not be uttered neither in Congress or in private conversation. The idea of Independence is as unpopular in Pennsylvania and in all the middle and southern colonies as the stamp act itself." It was necessary to pursue a prudent course to secure and retain the important conservative element, and also the Quaker influence, for as the latter went so would go the Germans in the colony. Philadelphia Yearly Meeting had early sensed the drift of affairs and at the Meeting for Sufferings, after the adjournment of the first Congress, had adopted a minute and appointed a committee to deal with those who had taken part in approving the resolves of the late Congress which, the minute stated, " contained divers resolutions very contrary to our Christian professions." There began the official action relating to the Revolution which for a number of years was to put Quakerism to the severest test it had yet encountered after its experience in the Quaker invasion of Massachusetts.

A prominent physician at our meeting in Germantown on Armistice day quoted another physician as saying "that surgery is a confession of failure" and that war was a surgical operation on the body politic. That the Society of Friends went through the trying days of the Revolution and still existed is a testimony to the soundness of its inherited fundamentals. There was indeed a series of major surgical operations and that the patient survived is a testimonial to its inherited good health and soundness and spiritual strength. We ourselves have lived through one such experience and grave and difficult as it was it did not compare in severity with the difficulties our ancestors encountered in those days that tried men's souls.

Friends as a united body did not approve the varied and devious proceedings of the British ministry, which irritated and alarmed the colonies, and they had participated in the petitions and meetings of protest, but they did not believe in revolution, they desired to be counted out of the whole business, to remain peacefully in their homes; neutrals in the conflict which many saw coming, taking no part in the "commotions," a name frequently applied by them to the disorders of the time. But such a course was well nigh impossible in the fever and heat of revolution—"he who is not for us is against us"—and the Society was soon supplying grist to the upper and nether millstones of the political mill. At one extreme of public opinion were those considered traitors by the constituted authorities under whom they had always lived; at the other end were those considered traitors, by the revolutionists. The former were soon to know the wisdom of that old couplet by Sir John Harrington:

> "Treason doth never prosper; what's the reason?
> Why if it prosper, none dare call it treason."

There were many active and aggressive revolutionists. Then there was a great body who, while sympathising more or less openly with the cause of the colonies, took no active part. Perhaps an equal number was of those who soon came to be called Tories and a very small number actively espoused the British cause. Two of these, Abraham Carlisle and John Roberts, members of Meeting, were publicly executed in Philadelphia for aiding the British, and

at least one member was disowned for joining the British army. But the main body of the Yearly Meeting, no matter what their sympathies were or views as to government, held steadfast to the principle that Friends cannot fight nor have any part in war-like preparations or profit by them in any way.

One of the first and most prominent cases considered was against Thomas Mifflin, an influential merchant and member of Philadelphia Yearly Meeting. In March, 1775, his case was taken up " for joining with and promoting measures pursued by the people for assisting their civil privilege in such a manner as is inconsistent with our peaceful profession and principles." Before judgment could be reached he had added other causes by becoming aide-de-camp to General Washington. The minute of this meeting is as follows:

> " Thomas Mifflin, of this city, merchant, who hath professed to be a member of our religious society, having for a considerable time past been active in the promotion of military measures, it became our concern and care to endeavor to convince him of the inconsistency of his conduct with our peaceable principles, but he declaring himself not convinced of our Christian testimony against wars and fightings, and persisting therein, whereby he hath separated himself from religious fellowship with us, we are under a necessity to declare that we cannot esteem him to be a member of our religious society until by the illumination of Divine Grace he is further convinced and becomes desirous of being truly united in religious fellowship with us, to which state we desire he may attain."

Mifflin became a major-general in the army, president of Pennsylvania and a member of the Constitutional Convention. He never rejoined the Friends.

A careful observer has stated that about one fifth of the adult male members in Philadelphia joined the Revolutionary army or had taken places under the new government. As I have stated a very small number openly adopted the cause of the King. The large majority with many difficulties and with varying sympathies followed the course of neutrality and non-participation. One of my ancestors, Thomas Lancaster, spent some time in the jail which stood at the southwest corner of Third and Market Streets, because he would not drill with the militia or pay the fine imposed

for his non-attendance. It was naturally among the younger men that the defection was greatest and there can be no doubt that the Society suffered and may even now be suffering from their going off, for few of them ever returned. The case of the brothers, Owen and Clement Biddle, is interesting. They were both active revolutionists and both disowned. Owen was a member of the Board of War for the state, of which body three of his eight associates were disowned Friends. Clement was a colonel and later quartermaster of the Revolutionary army. After the war was over Owen rejoined the Meeting. James Pemberton writes of his return:

> " However, in the midst of troubles, it is comfortable to find that some have become weary and find no rest but in returning. The instance of O. Biddle shows that miracles are not ceased. I was sensible he had long dwelt in a painful state of mind but unwilling to bow or confess; it is comfortable to hear that he hath at last; and with his stability believe he will find it better to be a doorkeeper in the house of his Lord than dwell in the tents of wickedness."

Many of these Friends who were active in the Revolutionary movement were unable, after the war was over, to ally themselves with any other religious organization. They were attached to the forms of Quaker worship which had prevailed in their upbringing. After the close of the war they organized " The Religious Society of Friends " called by some the " Free Quakers " and after unsuccessfully petitioning the Assembly for a share of the property belonging to the parent body they built at the southwest corner of 5th and Arch Streets the meeting house, still standing, in which their meetings were regularly held until about 1836.

It was with this militant branch of the meeting that Joseph Ogden and the Heweses were identified. Their outstanding leader was Timothy Matlack, a man of intensive activity but of violent temper. The story is told that when Thomas Fisher and John James who had been appointed by the Monthly Meeting for the Southern District to visit Timothy's son who had taken arms, they had a very satisfactory conversation with the young man and were treated with civility. Unfortunately as they were going away, the father, Timothy, arrived and after using abusive language he

grabbed up his hickory cane, waylaid them in the passageway and proceeded to beat them over the head and shoulders following them out into the street and finally breaking his stick. Thomas Fisher was seriously injured and was confined to his bed for some time after this brutal attack. Timothy Matlack occupied many positions in military and civic affairs but despite his choleric temper, which must have been a great burden to his erstwhile fellow members of the Meeting, he lived to be 100 years old.

The last surviving member of the group which met to form the Free Quakers was Elizabeth Griscom, later Elizabeth Ross, or Betsy Ross, and still later a Claypoole. Another woman whose fame has grown with the years was Lydia Darrach, who warned Washington of the intended attack on his encampment at White Marsh.

In September of 1776 Joseph Hewes, having visited his mother and relatives in New Jersey, returned to Edenton bearing a letter from his colleagues Hooper and Penn to the Council of Safety of North Carolina speaking in the highest terms of the labors of their fellow member. The letter reads:

> " Gentlemen:
>
> " This will be handed you by our worthy colleague Mr. Hewes, who after a long and diligent attendance in Congress and of the different committees of which he has been a member is now upon his return home. From the large share of naval & mercantile business which has been allotted to his attention by Congress, his health has been much injured; we wish his journey may tend to restore it & that he may enjoy in his recess from publick employment much happiness among his countrymen whom it has been his unwearied endeavor to Serve while he has been in publick trust."

The increasing importance of Edenton as a source of supplies is shown by the fact that Congress about this time established a regular packet service between Philadelphia and Edenton and Hewes probably returned that way. The Convention to frame a constitution for the state of North Carolina was about to meet and in its deliberations Joseph Hewes took a prominent part. His health was still far from good and, writing Thomas Burke (who in December had been elected to succeed John Penn making the

delegation Hooper, Hewes and Burke), on March 9, 1777, Hewes says, " I have been very much indisposed which has prevented me from leaving home. I am now getting better but the weather continues so very bad here that it would not be prudent for me to set out in my weak infirm state " and after discussing the capture of some British vessels he asks " are none of the lottery tickets to be sent this way on public account? If not, pray send me one hundred of them for myself and friends."

Hewes had intended to return to Congress about April 1st but as the new Assembly under the new State Constitution was to assemble at Newbern on April 2d he deemed it prudent to wait until they had either selected new delegates or confirmed the old ones. It was well he did for when the ballot was announced John Penn had been chosen in his stead by a decisive vote. John Penn was a plain lawyer and storekeeper from the western part of the state and of no relation whatever to our Penns of Pennsylvania. The social position of the important men on the seaboard rather made them look down on the perhaps more hardy residents from the back of the state and this feeling was not lessened when Penn defeated Hewes in a hotly contested election by the Assembly for delegates to the Congress. Mr. Penn had, according to one authority, industriously circulated a story that Hewes had been holding two offices, a delegate to Congress and a member of the Secret Committee in which position he was making a fortune out of the public business and this was why he was remaining so long away from Congress. Hewes's friends were filled with indignation and William Hooper resigned the next day. Others hastened to show their confidence in him. Samuel Johnston says, " Hewes was supplanted of his seat in Congress by the most insidious arts and glaring falsehoods."

Other business troubles had come to Joseph Hewes. Sometime late in 1775 the firm of Hewes and Smith had loaded a brigantine, the " Joseph," Captain Emperor Morely, and sent her to Cadiz in Spain, where she was detained for several months by British men of war cruising off the harbor. In November she had slipped out loaded with 3000 bushels of salt, some Jesuit bark, a quantity of wine and other articles of value. Before reaching Edenton the " Joseph " was seized and made a prize by the privateer " Eagle,"

Capt. Brazilla Smith, of Boston. Hewes and Smith immediately petitioned Congress for redress. It seemed that privateering was practically pirateering. President Hancock wrote to the Massachusetts Assembly urging that full restitution be made and the offenders punished. In this letter we get another contemporary opinion as to the character of Joseph Hewes. Hewes had journeyed to Philadelphia, secured the resolutions of Congress regarding the seizure and started on horseback for Boston. Hancock sent along this message by way of introduction: "Mr. Hewes, who is the bearer hereof and one of the owners of the brig was a member of Congress for a considerable length of time in the Representation from North Carolina. From the enclosed Memorial you will perceive the sense his constituents entertain of his merit—to which I shall only add that his conduct as an inflexible patriot and his liberality as a Gentleman justly entitled him, not only to their protection, but to the Notice and protection of every good citizen and friend of America." His ill health still continued and the weary man expressed the thought that if his health did not mend on this journey that he would perhaps wish himself out of the world.

Reference has been made to the firm of Hewes and Smith. Hewes had had other partners, his present one was Robert Smith, a lawyer and business man of Edenton. The following year Nathaniel Allen, Jr., the son of his sister Sarah, a young man who had followed his uncle to Edenton, was admitted to partnership and the firm of Hewes, Smith & Allen continued until dissolved by the death of the senior partner. Allen's ancestry was an interesting one, his first forbear being that Nathaniel Allen, who, with his wife and family, arrived from Somersetshire in the autumn of 1681 on the ship "John and Sarah," the first to arrive carrying immigrants to Penn's new colony. Nathaniel Allen had been appointed one of Penn's three commissioners to purchase land from the Indians and lay out a city. This first Nathaniel had a son Nehimiah, who in turn had two sons Nathaniel and Nehimiah. The Nathaniel of this generation also had a Nehimiah and a Nathaniel. The latter married Joseph Hewes's sister and Nathaniel Allen of Edenton was the son of the next generation. This Nathaniel Allen, "Natt" to his uncle, continued in Edenton. He

was the father of a man who achieved considerable distinction at the beginning of the last century. William Allen was born in Edenton; migrated to Ohio. He ran for Congress, was elected by a majority of one, and was later elected to the Senate. In Washington he was known as the "Ohio Gong" so powerful was his voice. He is said to have originated in 1844 the political slogan, "Fifty-four forty or fight," referring to the Oregon boundary question. A nephew of his, the son of the only daughter of Nathaniel Allen, Jr., of Edenton, was the distinguished statesman, Allen G. Thurman, who in 1888 was nominated for the vice-presidency of the United States on the ticket with Grover Cleveland. Both these distinguished men, Governor Allen and Senator Thurman, were thus descendants of Aaron and Providence Hewes of Chesterfield Monthly Meeting.

The firm of Hewes and Smith, now that Joseph Hewes was no longer a member of Congress, were active as commercial agents for the Continental Congress purchasing and shipping supplies, disbursing money and aiding the Continental cause. Hewes reached Boston safely, his health improved and was apparently successful in his efforts to recover his property.

February 4th, 1779, Hewes was again elected to the Continental Congress for a period of one year. His friend Iredell in writing to his dear Hannah from the meeting place of the Assembly says, "Mr. Hewes will be down soon . . . and nothing now detains him but his goodness in settling accounts, he has no business with and which no other man is equal to." Towards the end of July he set out for Philadelphia, once more to take his seat in Congress, far from well, after the long and fatiguing journey in what he calls the violent heat. Undoubtedly the poor health of the member from North Carolina prevented much active service on his return to Congress in the summer of 1779. Early in November he was confined to his bed and on the 10th he passed away. His death was immediately communicated to Congress and a committee, which ever since has been customary in such events, was appointed to superintend the funeral. The Committee consisting of two fellow delegates from North Carolina, Cornelius Harnett and William Sharpe, and Cyrus Griffin of Virginia, were appointed to superintend the funeral. No thought of the little ancestral bury-

ing ground at Stony Brook entered their minds. The funeral was arranged for three o'clock the next day and Congress attended in a body with black crepe around the left arm, which by resolution of Congress they were to wear for a month. The Committee was directed to invite the Pennsylvania Assembly, the President and the Supreme Executive Council, the French Minister Plenipotentiary and all other persons of distinction then in town. The services were held in Christ Church with the Rev. William, the attending Chaplain of Congress, officiating. The interment was made in Christ Church burial ground. His grave was never marked and he is included in the general tablet to the Seven Signers which has been erected at the Second Street gate. The inscription on the stone reads:

" In the burial grounds of this Church
rest the remains of Seven Signers of the
Declaration of Independence

Benjamin Franklin
Obit. 1790

Benjamin Rush
Obit. 1813

Robert Morris
Obit. 1806

James Wilson
Obit. 1798

in undentified graves

George Ross
Obit. 1779

Joseph Hewes
Obit. 1779

Francis Hopkinson
Obit. 1791

With a firm reliance on the protection of Divine Providence."

One of the interesting places in present-day Edenton is the laboratory maintained by the Rockefeller Foundation for the study of *Anopheles maculipennis* and other malaria-bearing mosquitoes. The warm marshy soils, the estuaries, the badly drained low-lying districts and the rich land with its abundant vegetation offer the best of breeding places for this and other mosquitoes. Notwithstanding Varro and Columella suggested more than 2000 years ago that mosquitoes might be the means of transmitting malaria, it was not until 1882 that our own Dr. King marshalled the evidences that proved it. The early settlers knew that Edenton was a sickly

place and in the letters of the early days, consideration of health occupied much space. Scarcely a personal letter of Hewes but refers to his wretched health. In an early letter from Edenton to Samuel Johnston, who was then away from home, Hewes wrote: "I have been cussedly handled by ague and fever. . . . Your son has the ague and fever but the doctor says it is very slight. Miss Polly missed her ague yesterday and is getting better. Miss Ann is in town and on the mending. Don't be alarmed at my writing, your boy is not quite well depend on it what I say is Sound Truth, was it worse I would not deceive you but write you the truth." Active as Hewes was in public and business affairs there were many periods, some of considerable length, when he was obliged to forego his activities and it would seem likely that malaria was at the bottom of his ill health. His fellow member, notifying the Governor of North Carolina of Hewes's ill health, said that "his complaint was bilious and consumption."

His circle of friends in Edenton were profoundly moved by news of his death, which did not reach them until a month later. "Poor Mr. Hewes," Iredell writes his wife, "I have heard an account of his death. What wretched mortals we are and what a world is this! The loss of such a man will long be severely felt and his friends must ever remember him with the keenest and most distressing sensibility. Mr. Hooper and I have most painfully sympathized in it and it has given us a shock, we have not yet recovered. I will be obliged if you will deliver his will which is in my tin box to your brother, or Mr. Smith, or Mr. Allen." And his old time friend Hooper records his feelings! "He was my very intimate friend. I knew and had probed the secret recesses of his soul and found it devoid of guilt and replete with benignity. . . . I loved him and I believe I was very dear to him but a long series of sickness had prepared his mind for the fatal stroke."

As measuring his success as a merchant of the day, Hewes left a large estate for the period, after giving a thousand pounds "to my dear Mother, Providence Hewes," and a thousand pounds each to his two surviving brothers and two sisters the residue of his estate was to be divided equally between his brother Josiah and his nephew and partner Nathaniel Allen, Jr. The latter was also to

receive the two water lots, the wharf and the warehouses as well as the household furniture, plate, jewels, arms and wearing apparel which, "in a modest estimate are worth £2500." The partnership of Hewes, Smith & Allen was to be divided, the vessels and the goods sold. There were small legacies to Joseph Hewes Gill, probably a namesake, to Mrs. Helen and Mrs. Peggy Blair, and a small item of £200 to Archibald Correll, Esq. "as a small token of my regard." As indicating the importance of the estate six executors were appointed, including Gov. Samuel Johnson, Associate Justice James Iredell, his brother Josiah Hewes, Walter Ferguson, Charles Bond and his nephew Nathaniel Allen.

As showing the Friendly traditions of the Hewes family, reference should be made to Josiah Hewes, who survived his brother Joseph forty-five years, a wealthy, successful, Philadelphia merchant and business man, a director of the Bank of North America, a manager of the Philadelphia Library and other institutions. His relative, Joseph Ogden, records, "Josiah Hewes came to board with me October 22, 1767 and moved from me to Ann Powell's." He continued a member of the Powell household for sixty-two years, remained a bachelor, and his will left $15,000, "in consideration of the many and unexpressible obligations I am under to my worthy and beloved friend Martha Powell in whose family I reside." His will is full of interesting and significant bequests. He left considerable legacies to six nephews and nieces, to 29 great nephews and nieces and eleven personal friends. The bequests were extensive and varied. The Pennsylvania Hospital received $1200 to be applied only to necessary work, "nothing ornamental" he admonishes. The public Schools of Philadelphia, the Friends' School for poor free mulattoes, the Monthly Meeting of Friends in Mulberry Street for the poor in the Alms House on Walnut Street; the Aimwell School, the Adelphia School, the Charity School, Westtown School for the education of poor children of Philadelphia Quarterly Meeting; the Female Society for the relief of the poor and the Orphan Society all received substantial bequests. He remembered Stony Brook Meeting with a $200 legacy, "as a token of my regard for the place of my nativity." Martha Powell, in addition to the $15,000, was to have his mahogany bed and furnishings, his easy chair, his gold watch,

chain and seal, his gold cuff buttons, all his profiles and pictures, the octavo Bible, Thomas Clarkson's Portraiture of Quakerism, the life of William Penn, and Clarkson's essays on the slave trade. To favored relatives were apportioned his large and small desk, his picture of Benjamin Lay. "My large china bowl which was given me by my brother Joseph Hewes." His iron chest, silver buckles, his gold stock buckle and gold-headed cane, which also his brother Joseph had given him. Special mention was made of his pontoon desk and ruler made of the wood of a pontoon, a British boat sunk in the River Schuylkill in the year 1778 and taken up on the building of the permanent Market Street bridge. His large copper fish kettle, his small gold watch, his silver coat buttons, of which there were 18, and his 15 vest buttons were all apportioned. Two hundred dollars was to be distributed in gifts of $8 each to poor young women of good reputation, who should first be found out under the advice of Martha Powell. Two young women who had been named for Ann Powell each had $500. The old gentleman must have had a happy time seated in his easy chair before his great desk planning his many benefactions and remembrances. He died Eighth month 17, 1821, the last of his generation.

This will end my account of Joseph Hewes, Signer of the Declaration of Independence, a birthright and life-long member of Chesterfield Monthly Meeting in New Jersey. Of Stephen Hopkins much more might be said at some later time.

PENNSYLVANIA INDIAN SURVEY

As President of the Pennsylvania Federation of Historical Societies, Albert Cook Myers has appointed a committee of the Federation for a "Pennsylvania Indian Survey." The purpose of the Survey is indicated by the following excerpt from a *Prospectus* recently issued by the committee:

> "The history of the aborigines of Pennsylvania and the investigation of their remains are wholly inadequate and incomplete. Such collections as have been assembled are imperfectly catalogued and described. An earnest endeavor, therefore, is now here attempted to establish and finance an agency, or foundation, The Pennsylvania Indian Survey, to make good this deficiency.
>
> "The Survey proposes: (1) to make a comprehensive, scientific investigation by the location and excavation of Indian sites, together with the gathering of surviving remains of the Pennsylvania Indian, particularly for the period prior to the coming of the white man; (2) to

conduct researches of the records of the State and like written sources of information for the later periods of the red man; (3) properly to preserve and arrange these collections for futurity and to exhibit such as are suitable for educational display. The Survey proposes also to study, compile and publish the results of these labors so as to form a history of the Pennsylvania Indian.

"A suggestive exemplification of an archaeological investigation in Pennsylvania was that made, in a preliminary way, of the Susquehanna River region, the summer of 1916, by the Museum of the American Indian of New York, under the direction of Warren K. Moorehead, the Pennsylvania Historical Commission (Dr. George P. Donehoo, Secretary, and Dr. Thomas Lynch Montgomery, Curator) being represented by the participation of Dr. Donehoo."

The final appeal of the *Prospectus* is as follows:

"This work should have commenced thirty years ago; it can be done now; ten years from now it will be too late. Let us lay the cornerstone of a great monument in American archaeological history today."

Any readers having information that would be of help to this important Survey should address the Chairman of the Committee, Miss Frances Dorrance, care of Wyoming Historical and Geological Society, Wilkes-Barré, Pennsylvania.

DOCUMENTS

IMPRESSIONS OF A NORWEGIAN QUAKER IN 1838

Contributed by Dr. Henry J. Cadbury

The following letter is one of several letters from members of the Larson family, the leaders of the first party of Norwegians to emigrate to America in the famous sloop "Restaurationen" in 1825. That family settled in Rochester, New York. The letters were addressed to Friends or relatives at their home in Stavanger, Norway. Here they were preserved among the archives of Friends. In 1924 Gunnar J. Malmin, an enterprising young Norwegian-American bent upon historical research, secured copies of them. They were published in part in *Decorah-Posten* (Decorah, Iowa, Dec. 5 and 12, 1924) and in the *American Scandinavian Review* (New York, June, 1925), Vol. XIII, No. 6, pp. 361 ff.). The one here published in full is of special interest because of the naïve appreciation of American Quakerism given by this talented woman of foreign birth as she sees it about a decade after the Great Separation. For the correction and completion of the published text we are indebted to Gunnar Malmin. For some strange reason this letter unlike the other letters of Lars and Martha Larson was written in English. Elias Tastad had learned this language while in England; Martha Larson had apparently secured a good mastery of it (except in spelling) since coming to America:

My Dear Friend Elias Tasta:[1]

I can't let this good opportunity go by accept writing these few lines to you for to express little of my feeling and situation. I have not for sometime past been very well but at present I am better. I and my husband went away last 5th month on acont of my health. We went from home the 16th of the same month and got to New York the 20th about 5 o'clock in the morning and 6 o'clock we took the steamboat for Philadelphia. Then we went about 30 miles by water, then we took the rail road car for about 30 miles cross the New Jersey and through Berlington where Steven Grellet[2] live, and from there we took the steamboat again across Delawere River into Philadelphia, and there we staid for four days. We meet there excedingly kind friends and we tended meting twice and there we found Tormon Bournson,[3] and from there we went again to N. Y. to tend the yearly meting, witch was very interesting to me. I had the comfort to be in company with our dear friend Steven Grellet, also, with a great minister from England of the name Joseph John Gerny.[4] We all put up together to a friend of the name Collins.[5] The meting lasted about 5 days. O my dear friend Elias, thou cannot have any idea what a good meting the yearly metings are. It has felt to me as a kingdom on the earth, and, if I may express myself, the friends has piered to me like angels for their love and chareity are very great towards each others. I have often thought of thee as well as the rest of the friends there and I feel a great love towards you all, more than I can with pen express. O that we may remember the Savour's word when he says love one a nother. I concider that for the greatest part in the society for where there are love there are forebearance and were there is no love there is no forbearance, for Paul says if he has evry thing els that belong to a Christean but has no love, it is all in vain. Therefore first and last let us love one a nother.

I must tell thee a little about Metha.[6] I have not seen her for about nine months but I have heard that she is well, but I calculate to go and see her as soon as possible. She lives about 20 miles from Rochester in a place that is called Farmington, with respectfully friends witch is called the Authordox friends, for she said could not for consiecienes sake unite with those there is called Hicksides, but I for my part feel a great love for that side as well as towards my own friends.[7]

I had a great many things to write thee but time will not permit, therefore I must break of with a loving salutation to you all. Pleased to give my love to Thomas Hill,[8] to Even R.[9] Antonena and Syrene[10] and to all that enquier for me. Pleas also to give my love to cousin Ilertson. He requested me peticular to write to him little and little day by day as I went along, but tell him I see nothing to encourage him to come here. For his own part I think he would be satisfied, but I am sure that his wife and children would not for folks in the country in his standing are generly very plain (?). I do not remember that I have ever seen here a Captain's (?) wife with a feather in her hat. Therefore I think they would be very much dissatisfied in this country to last long. My love to thee and thy wife, and from my husband and children.

Martha Larson[11]

NOTES

1. Elias Eliasen Tastad (1788–1863) was one of the Norwegian prisoners of war converted to Quakerism about 1812. On his return to his

home in Stavanger he was the leader of the little Friends meeting there, its first clerk, school teacher and donor of a meeting house. He was instrumental in facilitating the Norwegian immigration of 1836 to 1837 and hence in close touch with the Larsons whose home at Rochester served as receiving station of the immigrants.

2. Stephen Grellet (1773–1855) had visited the Friends in Norway, especially those in Stavanger in 1818 along with William Allen. See B. Seebohm, *Memoirs of the Life and Gospel Labours of Stephen Grellet,* 1860, Chapter XXVII.

3. "Tormon Bournson" is evidently a recent Norwegian immigrant and a Friend but the name does not occur either among the lists of early Friends in Stavanger, nor anywhere in the works on early Norwegian immigrants to America by Rasmus B. Anderson and others. For this reason a full presentation of the available information appears to justify a long note:

Thormod Biernsen was born in Norway about 1797. Some account of his history and connection with Friends in Norway is given in *Friends' Miscellany,* edited by John and Isaac Comly, Vol. VII, 1836, pp. 16 f. Among the Norwegian prisoners of war converted to Quakerism in England during the Napoleonic war, Enoch Jacobsen and Knud Halversen were released at the solicitation of English Friends before the peace was signed, and resided with Friends in London until about the year 1815. Jacobsen was employed by a Friend in an umbrella factory, Halversen applied himself to the watchmaking business. When in 1815 they returned to Norway they set up at Christiania a Friends' meeting of much smaller size and shorter history than the other meeting (at Stavanger). Through these two Friends Thormod Biernsen made his acquaintance with Quakerism. He was apprenticed to Halversen to learn the watchmaker's trade and after his apprenticeship was over he lodged with Enoch Jacobsen for about half a year. "While with these Friends," writes Comly, "Thormod became dissatisfied with the Lutheran religion, and for a time attended at no place of worship; but at length went to Friends' meetings and found satisfaction and peace in attending them; although it drew upon him the derision of some of his companions or acquaintances, so that he was fain to go to meeting by a private way to avoid the reproach. He, however, kept steadily to Friends' meetings for about six months previous to his embarkation for America, though he was not there received as a member." In 1822 Thomas Shillitoe, a ministering Friend from Tottenham, came alone at an advanced age to Norway. Thormod Biernsen was one of those who had heard him. "He was the only foreigner that was a Friend, that Thormod had ever seen previous to his coming to this country."

"Thormod Biernsen came from Stravangar (*sic*) in company with another young man in the 8th month, 1829. They landed at Newport, Rhode Island, thence came to New York; and after some time Thormod took up his residence at Shrewsbury in New Jersey, where he was received into membership among Friends."

Thus far Comly, writing in 1836. His account, which came to my notice by accident, quite sufficiently explained the mention by Martha Larson in her letter of having seen in Philadelphia in the spring of 1838 this otherwise unknown Norwegian Friend.

For confirmation and continuation of Comly's account a few dry records have been investigated. The arrival at Newport I have not been able to verify nor to discover the name of the companion. The Deputy Collector of Customs at Newport in a diligent search through the records could find no trace of two Norwegian arrivals in August, 1829. The Philadelphia Directories do not list Biernsen in 1833 or 1835 & 1836

(De Silver). But from 1837 to 1842 inclusive, A. M'Elroy's *Philadelphia Directory* has regularly the entry, "Biernsen, Thormod (T., Thos., Thomas), clock and watch mr. (watchman, 1837), 49 So. 10th." I know nothing further of his business history.

From the Quaker records we see that he was received by Shrewsbury Monthly Meeting (Minutes, 4th mo. 4, and 5th mo. 2, 1831) a member at his own request. A certificate of removal was granted by the same meeting (Minutes, 12th mo. 3, 1832) to Philadelphia Monthly Meeting held on Cherry Street.

The records of Philadelphia Monthly Meeting show (Minutes and also Register of Members) that he was received by certificate 12th mo. 19, 1832 and when a new monthly meeting was set up at Spruce Street (8th mo. 21, 1833) he with a large body of other members was transferred to it.

The final entry is from the Record of Deaths of Spruce Street Monthly Meeting. "Thormod Biernsen (a native of Norway) [died] 6th mo. 28, 1842, [age] 45, [buried] Haddonfield, N. J."

4. This reference to the presence at New York Yearly Meeting of both Joseph John Gurney (1788–1847) and Stephen Grellet enables us to determine the year of the visit described in this letter as 1838. See *Studies and Records* (Norwegian-American Historical Association), Vol. 1 (1926), pp. 89 f., note 47. Probably the letter was sent by the same messenger as the letters of Lars Larson, dated the 9th of the 7th month, 1838, and of Margaret Larson, dated the 11th of the 7th month, 1838, with which letters it has been preserved.

5. Benjamin S. Collins (1784–1857) is probably to be identified as the friend named Collins for two reasons: (1) His is the only family of the name listed in 1828 as belonging to the "Orthodox" side in New York Monthly Meeting. (2) His older sister, Rebecca Collins, married Stephen Grellet. He was the son of Isaac and Rachel (Budd) Collins of Burlington, N. J. In 1810 he married Hannah Bowne. His guests included an English Friend (J. J. G.), a Franco-American Quaker (S. G.), and our Norwegian-American Quaker couple. Two of his brothers, Stacy B. and Joseph B. Collins settled in New York city ultimately. See H. S. Wood, *Friends of the City of New York in the Nineteenth Century,* 1904, p. 34 f.

6. Metta Hille Trulsdatter, sister to Thomas Hille (see notes below). In 1836 she emigrated as a servant to America on the ship "Norden." See *Studies and Records* (Norwegian-American Historical Association), Vol. I (1926), p. 75 and p. 90 note 47; Vol. II (1927), pp. 27, 32. *Decorah-Posten,* June 4, 1926.

7. Obviously the writer was allied to the "Orthodox" branch of Friends, but her brother Ole Jonson (possibly her husband, see *Decorah-Posten,* Nov. 22, 1926), and indeed most of the Norwegian immigrants who were affiliated with Friends in Western New York, as also Thormod Biernsen (see above note 3) belonged to the "Hicksite" meetings. Cf. John Cox, Jr., "Norwegian Quakers in Western New York," *Friends' Intelligencer,* Vol. 82, pp. 828 f., 848 ff. (Tenth Month 17 and 24, 1925.)

8. Thomas Trulsen Hille is mentioned with his sister as one of the first Friends at Stavanger in 1816. I think he is mentioned by Shillitoe in his account of his visit in 1822. They lived on an island near Stavanger. See the first reference in the above note 6 and also *Decorah-Posten,* May 28, 1926.

9. This may be another of the first Friends of Stavanger, Iver Halvorsen Revem. See reference in the last note.

10. Serena is not an unusual name. The only one mentioned among the

first Friends of Stavanger is Sirina Herremands Datter, the wife of Anders Andersen Regends. For the few facts and some conjectures about her see *Decorah-Posten,* June 4, 1926.

11. On Martha Larson and her husband, Lars Larson, see Rasmus B. Anderson, *The First Chapter of Norwegian Immigration (1821–1840): Its Causes and Results,* Madison, 1895; *Cleng Peerson og Sluppen Restaurationen,* Chicago, 1925; *Decorah-Posten,* May 28 and June 4, 1926; Hannah Astrup Larsen, "The First Lady of Restaurationen" in *Souvenir Norse American Women, 1825–1925,* St. Paul, 1926.

ITEMS FROM PERIODICALS

Friends' Intelligencer

—Tributes to the memory of Susan Parrish Wharton, who died on Ninth Month 21, 1928, have been written by Walter Mendelson and Alexander C. Purdy. All during her life, Susan Wharton was interested in making the lives of others both happier and worthier, and she will long be remembered for the many causes and individuals which she helped.—10 mo. 6, 1928, p. 801.

—Friends Historical Library at Swarthmore College has been fortunate in receiving from many quarters a number of valuable documents, books and heirlooms. Among other things they have received a letter written by Abraham Lincoln to Friends in Iowa. It was written at the White House and is dated 1 mo. 5, 1863. President Lincoln says: "It is most cheering and encouraging for me to know that in the efforts which I have made and am making for the restoration of a righteous peace to our country, I am upheld and sustained by the good wishes and prayers of God's people."—10 mo. 20, 1928, p. 827.

—In the ancient records of the Society of Friends in Dover, New Hampshire, a quaint and impressive document has recently been found. It is dated Eleventh Month 21, 1777, and is signed by Thomas Hanson, with the signatures of Moses Brown and James Neal as witnesses. In this paper Thomas Hanson says that he has become convinced of the error of the practice of slavery and that he wishes to state publicly that he has released and set free his Negro slave named Peter. In the account of the discovery of this document in *Unity,* it is stated that in 1777 there were in Dover, N. H., seven men, members of the Society of Friends, who owned nine Negro slaves whom they liberated.—11 mo. 3, 1928, p. 878.

—Although Woolman School as an institution has been in a state of suspension for two years, the Board of Directors have continued to keep faith with the past and to look with hope to the future. Representative gatherings of Friends were held in the spring and autumn of 1927 to consider the need of the Society of Friends for a school of religious educa-

tion. "The weight of these meetings seemed to the Board to be on the side of the establishment of a school where Friends could endeavor to understand more fully their heritage of spiritual discernment, to win it more completely for themselves, and to apply it to the complex problems of the modern world." Accordingly plans were made to establish such a school, and the committee has been very fortunate in securing as Director, Henry T. Hodgkin, who is known throughout the world as a man of fine intellect, wide outlook, and international experience. With such a Director and with the whole-hearted support of the Society of Friends, the future looks very bright for the new school.—12 mo. 1, 1928, p. 956.—See also *The Friend,* 11 mo. 29, 1928, p. 261.

—Eleventh Month 2, 1928, was the centenary of the birth of Timothy Nicholson, and on the First-day evening following this date, the Young Friends of Richmond held a special meeting in commemoration of him who, until four years ago, sat at the head of their meeting since its organization in 1878. The portrait painting of Timothy Nicholson, which hangs in the library, was placed on an easel on the platform for the occasion.—12 mo. 1, 1928, p. 956.

—An account of William Cookworthy, a Quaker chemist of Plymouth, whose tireless labors were rewarded by the first discovery in England of the ingredients for the "true" or hard-paste porcelain of the Orient. It is thought that William Cookworthy originally became interested in this kind of porcelain from a letter received in 1745 from a Jesuit missionary in China. In 1750 Cookworthy discovered in Cornwall the clay and stone that corresponded to the Oriental ingredients, but it was not until 1768 that he applied for and was granted a patent for this newly invented porcelain. In the factory which he founded in Plymouth, the first hard-paste china of England was manufactured.—12 mo. 15, 1928, p. 997.

—*George Washington Lincoln Goes Around the World,* a book written by Margaret Loring Thomas, a New York Friend, is the basis of a language lesson book in Esperanto, just published. It was selected for the basis of these lessons, out of a long list of other books, because of its subject matter and its choice of words.—12 mo. 29, 1928, p. 1036.

—By special request, Edward Grubb has written an article entitled, "Modern Quakerism," for translation into Danish and insertion in *Ost og Vest* (*East and West*). It is written from the viewpoint of an English Friend of liberal tendencies and is reprinted in the *Friends' Intelligencer* by special permission.—1 mo. 5, 1929, p. 7.

—The Harmon Foundation has presented to J. Russell Smith a gold medal and a cash prize of $500 for his article entitled, "Plan or Perish," which was published in the *Graphic Survey* for July, 1927. This award was made "for the article appearing in any American publication in 1927 which is of most signal benefit in stimulating constructive public opinion generally in social or industrial fields." In this article Professor Smith discussed the flood disaster in the Mississippi Valley and offered a plan for controlling

the river at high water. J. Russell Smith is a member of Swarthmore Monthly Meeting and Professor of Economic Geography at Columbia University.—1 mo. 12, 1929, p. 34.

—The issue of First Month 19 is entitled, "American Indian Number," and contains many valuable articles on Indian affairs. A valuable historical review in outline form of Friends' relations with the Indians, from 1658 to the beginning of the twentieth century is included. It was prepared by Lawrence Lindley, and should prove very useful to those who wish to make a quick review of the subject.—1 mo. 19, 1929, pp. 43–51.

—It is interesting to note that three of the greatest discoverers in the field of radio are Friends, namely:

Charles Francis Jenkins, of Washington, D. C., who has made several inventions in radio, has now perfected his discovery of television. He also made several of the early inventions connected with moving pictures.

Edward Rogers, son of Albert S. Rogers, of Toronto, has a large number of Canadian patents on the radio apparatus, among which is the elimination of the use of batteries. He is now a leading member of the largest Radio Corporation in Canada.

Delbert E. Replogle, son of the late Charles N. Replogle, has been receiving considerable publicity in Boston papers, recently, as a wizard of light and sound. The *Boston Globe* for Twelfth Month 30, 1928, gives a picture of him with a story on "How the Talkies Are Made to Talk." He is one of the chief engineers of the Raytheon Manufacturing Company, of Cambridge, Massachusetts, who are well-known as manufacturers of radio equipment, and in particular for a new kino-glow lamp and a photo-electric cell used in transmitting pictures by television over the radio, and projecting "talkies." The lamp is used in receiving radio pictures and recording movietone pictures. Besides his radio work, Delbert Replogle is very active locally in Friends' work, being chairman of the committee in charge of the Young Friends' Sunday evening meetings in Boston.—1 mo 26, 1929, p. 76.
—See also *The American Friend,* 1 mo. 17, 1929, p. 51.

The American Friend

—Black Creek Meeting House, Sedley, Virginia, was the place selected for the 257th sessions of Baltimore Yearly Meeting, held Ninth Month 26–30, 1928. For the first time in its history, this yearly meeting met outside of the immediate vicinity of Baltimore, Maryland. It was also the first yearly meeting held at Black Creek since 1784, and the first to be held in Lower Virginia since Virginia Yearly Meeting was laid down in 1844. At these sessions, J. Hoge Ricks, of Richmond, was appointed to succeed the late John R. Cary as Presiding Clerk.—10 mo. 18, 1928, p. 739.

—Articles in loving tribute to the memory of Joseph John Mills, who died at his home in Pasadena, California, on Tenth Month 17, 1928: Through his personality and leadership, as well as through his connection with Earlham College, Joseph Mills made a very valuable contribution to

the life and work of the Society of Friends. His parents were among those pioneers who traveled from the Carolinas to Ohio and Indiana, and at Valley Mills, in the latter state, Joseph John Mills was born on Seventh 21, 1847. First attending the old Beech Grove Monthly Meeting School, he later did his first teaching there. By alternating teaching and attendance at Earlham he was graduated from the college in the seventies, and also pursued graduate work at the University of Michigan. He was for a time connected with the Indianapolis public schools, but in 1884 he was appointed as President of Earlham College. It was not an easy task for him to step into the position which Joseph Moore (1832–1905), Earlham's patron saint, had held for fifteen years, but under the wise leadership of President Mills, Earlham College was able greatly to extend its activities. The number of teachers and students was considerably increased and several new buildings were erected. After his retirement from this position in 1903, he undertook some pastoral duties in Toronto, Seattle and Whittier. Joseph Mills was one of those instrumental in organizing Friends of America into the Five Years Meeting, and was Clerk of the quinquennial session in 1912. From 1912 until 1917 he was General Secretary of the Five Years' Meeting.—In addition to the articles mentioned above, there is a picture of Joseph John Mills and a poem in his memory, written by John R. Webb, of Richmond, Indiana.—11 mo. 15, 1928, p. 814.—See also *The Friend* (Phila.), 11 mo. 22, 1928, p. 250, and *Friends' Intelligencer,* 11 mo. 3, 1928, p. 875.—The editor of the BULLETIN, while a student at Earlham College, heard President Mills preach some of the most moving and constructive sermons that he has ever had the privilege of hearing.

—A review of the life (with portrait) of Robert Everett Pretlow, who died at his home in Seattle, Washington, on First Month 12, 1929: Robert E. Pretlow was well known to Friends in all parts of the United States, and his death is a real loss to American Quakerism. He was born in Dublin, Indiana, on Seventh Month 15, 1862, and was a birthright member of the Society of Friends. He was closely associated with the work of the Five Years' Meeting, having served as its Presiding Clerk at its sessions in 1917, as a member of the Executive Committee, and as one of its representatives at the World Conference of Friends, held in London in 1920. While traveling in the interests of the Friends Service Committee in Eleventh Month, 1925, he was taken sick and was compelled to retire from his more active duties. He resided at his home in Seattle until the time of his death in First Month, 1929.—2 mo. 7, 1929, p. 93. See also *Friends' Intelligencer,* 1 mo. 26, 1929, p. 76.

—In connection with the above, it is a rather striking fact that within the period of a year four Friends who had served the Five Years' Meeting as its Presiding officer have passed on, namely, Edmund Stanley, John R. Cary, Joseph J. Mills, and Robert E. Pretlow.—1 mo. 17, 1929, p. 51.—*The American Friend* published memorial notices in regard to these four Friends, and references to the first two of these articles can be obtained in BULLETIN, 17: 72.

—On Eleventh Month 2, 1926, the University Children's Clinic in Breslau, which was partially financed by contributions through the American Friends Service Committee, was opened with appropriate ceremonies. The principal address was made by Professor Stolte, the present director of this clinic. After giving a history of the development of the Children's Clinic and the origin of the funds for the present building, he said: "But all this would never have come about if it had not been for the initiative of the American Quakers."—12 mo. 6, 1928, p. 880.—See also *Friends' Intelligencer*, 12 mo. 15, 1928, p. 999.

—"Friends in Old Virginia" is the title of a paper read by Nathan Pickett at the sessions of Baltimore Yearly Meeting, held in Sedley, Virginia, in Ninth Month, 1928. First describing the visits and persecutions of the early traveling Friends, the author then told of the coming of George Fox and William Edmondson in 1670 and the gradual increase in the number of Friends' meetings in Virginia after that time. During the eighteenth century there was a great expansion among Friends, and Virginia came to be the largest yearly meeting in America. After the beginning of John Woolman's preaching in 1757, there came the bitter discussions over the question of slavery, and by 1760 Friends had made it a matter of discipline. Members were not allowed to buy, sell, or abuse slaves, and after a few more years the holding of slaves was made a cause for disownment. By 1817 it was recorded that all Friends in Virginia were clear of slave-keeping. However, with the opening of the Northwest Territory as free soil, Friends saw an opportunity to escape the influence of slavery, and great numbers of them emigrated to the new country north of the Ohio River. "In this movement the once large and prosperous Virginia Yearly Meeting was so decimated that by 1844 it was necessary to lay down the Yearly Meeting. It was attached to Baltimore Yearly Meeting as Virginia Half Year's Meeting at that time and has continued as part of Baltimore Yearly Meeting ever since. In more recent years, with the setting up new Monthly Meetings within its borders, the Half Year's Meeting gave place to the present Virginia Quarterly Meeting."—12 mo. 13, 1928, p. 894.

—An account of the First-day morning meeting in Washington, D. C., on Third Month 3, 1929, which was attended by President-elect and Mrs. Hoover and members of their family, and which has been called "The Quaker Inauguration" because it was to Friends the most important part of the inaugural ceremonies. Long before the meeting began, the meeting room was filled to capacity, and a still larger number of people could not gain admittance. The picture which accompanies this article shows the meeting house at 13th and Irving Streets and the crowds waiting outside in the street. Many of those present expressed the opinion that they had witnessed an outstanding event in the history of Quakerism, and that they were impressed with the heavy responsibility that had been placed upon American Friends in general, and upon Washington Friends in particular. "And it may be truly said in the language of early Friends that the meeting itself was a 'weighty, solemn occasion.'"—3 mo. 14, 1929, p. 191.

—Professor Augustus T. Murray, of Stanford University, Palo Alto, California, has taken up his temporary residence in Washington this winter, and is helping the Orthodox meeting there with its new responsibilities. This meeting is at 13th and Irving Streets, N.W., and in it President Hoover and his family will assemble for worship. Dr. Murray and President Hoover have been friends since university days, when the former was professor of Greek and the latter a student at Leland Stanford University. —1 mo. 31, 1929, p. 80.—See also *Friends' Intelligencer,* 1 mo. 12, 1929, p. 32.

—After some ten years of efficient service, Wilbur K. Thomas has resigned as Executive Secretary of the American Friends Service Committee. Many great tasks have been faced and performed by the Service Committee under his leadership, and these achievements stand as a monument to his ability and devotion.—2 mo. 7, 1929, p. 94. Clarence E. Pickett has been appointed to the secretaryship of the Service Committee to succeed Wilbur K. Thomas.—3 mo. 28, 1929, p. 237.

The Friend, Philadelphia

—The year 1928 was notable in the history of Friends because of the joint sessions of the two New York Yearly Meetings, liberal and orthodox, in Fifth Month and also of Canada and Genesee Yearly Meetings in Eighth Month. Both of these gatherings prepared general epistles, addressed to all who bear the name of Friends, and signed by the Clerks of the joint sessions.—10 mo. 11, 1928, p. 174, and 11 mo. 1, 1928, p. 206.

—An account of the International Conference of Young Friends, the first of its kind to be held in the past eight years, which met in a Workers' College on the outskirts of Brussels, Belgium, Eighth Month 12–16, 1928. The object and results of this gathering can best be stated in the words of the Message prepared by this Conference, which are as follows: "We have met together during these five days as a group of fifty Young Friends from fifteen different countries, to consider the fundamentals of Quaker belief and to share with each other some of the experiences we have had in working out these ideas in life. We have all felt the unity and strength which such a spiritual fellowship can give us, and, although we came from very different surroundings, with an outlook more or less colored by our particular nationalities and traditions, we found there was something common to all of us which linked us together in a vital relationship."—10 mo. 18, 1928, p. 183.

—A group of sixty conscientious objectors of the World War held a week-end conference at Blue Ridge College, New Windsor, Maryland. This reunion was arranged by Joshua L. Baily, of Baltimore, Maryland, and was an effort to find out what these men were thinking about in the light of their experiences and the developments throughout the world in these ten years. Among the conscientious objectors present were Mennonites, Brethern, International Bible Students, one socialist with no religious affiliation,

and members of the Society of Friends. All the delegates to this conference were enthusiastic over the results, and a continuation committee was appointed to make plans for a future reunion.—11 mo. 29, 1928, p. 258.

—Walter L. Moore has written an interesting description of what remains of "Chalkley Hall," the one-time residence of Thomas Chalkley at Frankford, Pennsylvania. The author first gives a brief outline of the life of that "gentlest of skippers, rare sea-saint," with several quotations from his Journal, and then goes on to speak of the house, its various owners, and its present dilapidated condition. The original Chalkley home was later considerably enlarged by Abel James, a wealthy importer of Philadelphia, who married Rebecca, the only surviving child of Thomas Chalkley. It is interesting to note that their son, Thomas Chalkley James, was a well-known physician and a founder of the Pennsylvania Historical Society. The house was later acquired by John Wetherill and for generations was the home of the Wetherill family. "In 1917 the property, consisting of mansion, outbuildings and some twenty-three acres of land was purchased by the American Engineering Company; their immense plant covers a large portion of the ground, while the mansion itself stands aside in all the gloom of desolation." Frankford Creek is quite near the house, and the ruined walls of a boat landing suggest that in earlier days the journey from the city to this homestead might have been made by passenger barge. Now "Frankford Creek flows sluggishly amid encroaching weeds and sedges, with surface discolored with the filth and scum of industry, and unbordered by trees to reflect the unveiled sky. In fact, no place could become more disintegrated from its earlier purpose. 'Tis thus the march of industrial progress does often, like the march of hostile armies, disfigure the landscape, leaving ruin in its wake, and desecrates the most hallowed memories."—12 mo. 6, 1928, p. 267.

—Account of the exercises on Twelfth Month 6, 1928, which marked the dedication of a tablet erected in memory of the assistance which Germany received from foreign countries: This tablet was erected by the German Government, and was placed in the house of the Liga der Freien Wohlfahrtspflege. The inscription was:

> "Bleibe du Stein ein Zeuge des Denkes für helfende
> Gute, das durch Jahre der Not uns eine Welt hat gewahrt."

Addresses were given by Count Lerchenfeld, the German Ambassador to Austria; Dr. Dietrich, the present German Food Minister, and Gilbert MacMaster, the representative of Friends. "Numerous references were made to the Quaker feeding. It was repeatedly said: 'The Quakers have come and gone, and although they now have nothing to do with the feeding, the Quaker Speisung is carried on and will be carried on as a part of the welfare work of Germany for their school children.'"—1 mo. 3, 1929, p. 321.—See also *Friends' Intelligencer*, 1 mo. 5, 1929, p. 16.

—A brief account of the life of Levi S. Thomas, of Haverford, Pennsylvania, who died at West Yarmouth, Massachusetts, on Eighth Month

17, 1928: It is interesting to note that Levi Thomas was a descendant of the pioneer, Daniel Thomas, who lived in Abington Township in 1680 and who is mentioned as one of the founders of Abington meeting. Levi Thomas was born in Beaver County, Pennsylvania, in 1843, but a short time after his marriage in 1871, he moved to Malvern, Pennsylvania, where he lived for forty years. After the death of his wife and his retirement from business, Levi Thomas made his home with his son, Arthur H. Thomas, of Haverford, where he was a regular attender at meeting, although he maintained his membership in Goshen Monthly Meeting, of which he was a member for about fifty-four years.—1 mo. 3, 1929, p. 321.

—Our fellow member, James G. Vail, has recently published *Soluble Silicates in Industry,* the forty-sixth of the Monograph Series of the American Chemical Society. It is a book of 444 pages, describing the occurrence, properties, preparation and uses of the soluble silicates, illustrated with diagrams and photographs. The Monograph Series is the attempt of the American Chemical Society to build up, in English, a general literature of chemistry.—1 mo. 17, 1929, p. 347.

—A scholarly and interesting article has been prepared by Henry J. Cadbury on "Friends' Use of the Bible." The author states that this is a brief analysis of the subject from the historical viewpoint, rather than an inclusive study of the long, varied and complicated story of the part played by the Bible in the history of Quakerism.—2 mo. 7, 1929, p. 373.

—The students and resident patrons of Friendsville Academy, Friendsville, Tennessee, held a devotional service in tribute to the memory of Mary Morton Haines, who died at her home in Cheltenham, Pennsylvania, on Tenth Month 20, 1928. Her mother, Margaret W. Haines, was a member of the committee which in 1870 founded the William Forster Home for Girls. After her mother's death, Mary Morton Haines took over the work of sponsoring education for girls, and was connected with Friendsville Academy for over thirty years. Elizabeth Beals, a personal friend of Mary Morton Haines and matron of the William Forster Home, paid the following tribute: "I have never met a more Christian woman than Miss Haines. Her entire life and all things about her radiated the spiritual beauty of her character; and I think that, in Mary Morton Haines, Friendsville Academy has lost one of the best friends it ever had."—2 mo. 14, 1929, p. 395.—See also *The American Friend,* 1 mo. 24, 1929, p. 67.

—In the annual report of the John Woolman Association, it is interesting to note that during the last year four thousand persons, coming from all parts of the United States and from many foreign countries, made the pilgrimage to the John Woolman house at Mount Holly, New Jersey. In order that this house may continue to be a quiet place of rest and refreshment for the traveler, the Trustees have decided to discontinue the regular serving of meals there, so that the attendant bustle and confusion may be avoided. A caretaker will be in charge of the house, however, and a simple afternoon tea service will be maintained.—2 mo. 21, 1929, p. 404.

—All Friends will welcome the opportunity to read the interesting and suggestive paper by Carroll T. Brown, entitled "A Conception of the Society of Friends." This article is the substance of the remarks which he made before the meeting of the Friends' Social Union on First Month 30, 1929. We understand that its reprinting in pamphlet form is proposed.—2 mo. 28, 1929, p. 411.—See also *Friends' Intelligencer,* 3 mo. 2, 1929, p. 167.

The Friend, London

—It is interesting to read of the many contacts which Friends have made with different peoples throughout the world through their relief and goodwill work during and after the Great War. An article on Quaker contacts in Eastern Poland appeared in *Die Tat,* a monthly review, has been translated from the German by John S. Stephens, and is reprinted by special permission. It tells of the great assistance that the Friends' Relief Mission was able to render to the Polish people, and says that the spirit of their work still lives on in the agricultural school at Kolpin which has been taken over by the State. Another interesting contact which Friends made in Poland was with a pacifist religious sect called, The Malevantsy, who are living in the village of Raczksny. They are White Russians by birth, but in their religious beliefs they are akin to the Friends and Dukhobors.—10 mo. 12, 1928, p. 897.

—The issue of Tenth Month 19, 1928, is a special American number and practically all the articles in it are written by Americans or are about affairs in America. Mention of some of these will give an idea of the interesting things contained in this number: "The Next President of the United States," by Rufus M. Jones, with pictures of Herbert Hoover and Alfred E. Smith; "Herbert Hoover, a Brief Appraisal," by Walter C. Woodward; "The American People and the Kellogg Pact," by Richard R. Wood; an article by Arthur Rowntree, giving an account of his visit to America, with pictures of Penn College, Pacific College, Friends University, and a group picture of five graduates of Penn College who are presidents of Friends' colleges. There is also a picture of Friends' meeting house in Whittier, California, which is said to house the largest meeting of Friends in the world, and a portrait of the late Levi Gregory, who was pastor for many years at Oakland, California, and who was called "the cheeriest man in California."

—While on an extended business trip to the Szchwan Province in China, H. D. Henvis visited the Friends' Hospital at Suining, the school and meeting house at Chengtu, West China University, and the school at Chungking. He gives a very interesting account of these visits, and speaks of the good work being done by Dr. Chen at the hospital in Suining. This article is illustrated with two pictures of the hospital at Suining and one of the Friends' meeting house at Chengtu.—10 mo. 26, 1928, p. 963.

—Any one who understands, or wishes to try to understand, the Einstein theory and allied subjects, will be interested in reading the Gifford lecture

for 1927 which has now been published. It is entitled, *The Nature of the Physical World,* and was written by Professor A. Stanley Eddington who is a Friend and who has been Plumian Professor of Astronomy at Cambridge University since 1913. In reviewing this book, John W. Graham says that any book on this subject is naturally not easy reading and that it requires close and constant attention. Yet in spite of the abstruseness of the subject, there is a marvellous clearness of exposition throughout the book and many playful and enlightening freaks of analogical wit. On account of the valuable contribution which he has made to Astrophysics, Professor Eddington has been awarded a Royal Medal which was presented to him by the Royal Society with the approval of the King.—11 mo. 16, 1928, p. 1036, and 12 mo. 14, 1928, p. 1137.

—In connection with a financial appeal for the Bedford Institute Association, there is a page of pictures of some of the centers used by this organization, such as Barking meeting house, Peel meeting house, Friends Hall at Bethnal Green, etc.—11 mo. 23, 1928, p. 1053.

—An historical sketch of Peel Meeting House in London, which is the third building of its kind to stand on this site in Peel Court. For more than 250 years, the Quaker message has been spoken on this spot, for even before a building was erected Friends held their meetings here in the woodyard of John Elson. Meetings for worship are no longer held in the present building, and it is now a centre of social, educational and religious activity for the densely crowded populace which surrounds it.—11 mo. 30, 1928, p. 1080.

—A description (with pictures) of the ceremonies which marked the opening of the modern brick building recently erected for the Friends School at Wanganui, New Zealand. This is the youngest school under the care of the Society of Friends in England, and it is encouraging to note that great progress has been made in the work there during the last five years. This account is taken from *A Third Journey to Australasia* by L. V. Holdsworth.—1 mo. 4, 1929, p. 8.—See also *The Australasian Friend,* December, 1928, p. 8.

—Review of a recent book by Reginald L. Hine which deals with the life and work of a Quaker artist, Samuel Lucas (1805–1870). Samuel Lucas was born in a day when the painter's art was looked at askance by the Society of Friends, and yet in his case there seemed to be a necessity laid upon him that was only satisfied as he took up pencil, brush, or pen to sketch or paint the scenes or personalities which impressed themselves so vividly upon his mind. Accompanying the review, there is a reproduction of the water-color of Hitchin Market Place painted by Samuel Lucas.—1 mo. 11, 1929, p. 34.

—In *The Memoirs of Sir Daniel Fleming,* recently published by the Cumberland and Westmoreland Antiquarian and Archæological Society, the impression is given that Sir Daniel was a shrewd and kindly soul and does not deserve his reputation as a persecutor of the Quakers. It will be re-

called, however, that in former accounts of his life, it is told that on one occasion he offered Five Pounds for the capture of George Fox, and also that it was upon Sir Daniel's instigation that the oath was administered to Margaret Fell in 1664. Upon her refusal to take the oath the imprisonment in Lancaster Castle followed.—1 mo. 18, 1929, p. 51.

—Plans are under way to celebrate in Sixth Month the 150th anniversary of the founding of Ackworth School. An exhibition of pictures, books, and other articles associated with the history of Ackworth is in view, and the secretary of the school will be glad to hear from any Friends or others willing to lend appropriate material connected with Dr. Fothergill or with the general beginnings of the school.—1 mo. 18, 1929, p. 59.

Journal of Friends Historical Society (London), Vol. 25, 1928

—Comparatively little is available of the life history of William Sewel, the historian, and it is therefore interesting to read the brief resumé of his life which serves as an introduction to the copy of the letter which he wrote to William Penn in 1696. The original Latin letter, which is in the possession of Bristol Friends, is printed in full, and is followed by the English translation which is in Friends Library, London. At the time this letter was written William Sewel was living in Amsterdam, and apparently had just received from Bristol Friends an invitation to teach there. He explains to William Penn why he feels that he cannot accept this offer, and among other reasons he says, "The number of our people here as Thou knowest is scanty, and if by my Removal I should decrease it ever so little, what end would await me—unless my Mind were free in every respect—may be easily conjectured. God has put me in this Country a Witness for His Name and Truth."—Pp. 3–6.

—William J. Carlton has brought to light some hitherto unknown facts in regard to the life of Laurence Steel, an old-time Quaker stenographer, who is known as the compiler of one of those crude little manuals by the aid of which seventeenth century youth "was invited to acquire the art and mystery of stenography." Laurence Steel was born in 1644, and from his very early youth manifested strong religious convictions. It was not until about 1673 that he joined the Friends, but from that time on he was very active in preaching and in bearing testimony to his Quaker beliefs. Besides his religious work, he taught in the meeting house in Bristol and worked on the problem of simplifying the methods of stenography then in vogue and the preparation of a manual of the art embodying his ideas as to how it should be taught. At the time of the demonstrations against Friends in Bristol, in 1682, Laurence Steel was made a prisoner in Newgate, Bristol, "for meeting," and later in the same year his name appears as one of the prisoners in "Chapell Chamber." In 1683 he was again imprisoned for six months under the Conventicle Act and when he was released it was with a constitution (which had never been strong) greatly weakened and impaired. Shortly after his liberation he died, a martyr for his faith, at the early age of forty.—Pp. 7–23.

—In two letters written to his wife in Suffolk, dated London, June 20 and 25, 1814, Thomas Clarkson describes the visit of the Emperor Alexander of Russia to Westminster Friends' Meeting in St. Martins Lane. The Emperor seemed greatly interested in the manner in which the meeting was conducted, and was especially impressed with the preaching of one of the young men, John Wilkinson, a modest and rather timid person, who was somewhat embarrassed at being brought into converse with an Emperor. A few days after the meeting, William Allen, John Wilkinson and Stephen Grellet went to call on the Emperor, and talked with him about the beliefs of the Society of Friends. "The Conversation lasted a whole Hour. They and the Emperor stood all the while, he with his hat off and they with their hats on." . . . "William Allen and Stephen Grellet soon after this suggested to the Emperors Notice and Protection the case of the unhappy Africans as connected with the slave trade. He entered most feelingly into this subject, and seemed affected, but said he had done all he could, when at Paris. He hoped, however, to make another trial at the Congress of Vienna. It ought to have the execration of all good men."—Pp. 56–62.

—The latest volume of the *Dictionary of National Biography,* recently published, contains memoirs of noted persons who died between 1912 and 1921. The following Friends or Friendly persons appear: Sir Edward Fry, Joseph Storrs Fry, Sir Jonathan Hutchinson, Thomas Hodgkin, Lord Lister, George William Palmer, Frederic Seebohm, Silvanus P. Thompson, Sir Edward B. Tylor.—P. 72.

Miscellaneous

—In *Current History* for April, 1929, there is an article on "Herbert Hoover and the Quakers," by John Richelson, a Presbyterian minister of Buffalo, New York. This article contains a biographical sketch of Hoover and a super-complimentary appraisal of the Society of Friends. The author believes that Hoover's Quaker background will have a favorable influence on his administration.

Indeed the list of articles on Hoover and the Quakers appearing in contemporary magazines is too long to mention in this place. An interesting one is in *The Nation* (N. Y.), 10 mo. 17, 1928, p. 388. Another one, not so friendly in spirit, is "Quakers and Catholics, Two Horns of One Dilemma," in the *Atlantic Monthly,* Tenth Month, 1928, p. 428. The most significant article of the kind is in *The Christian Century* of 3 mo. 21, 1929, p. 383. It is an open letter by the Editor, Charles C. Morrison, to President Hoover. The appeal made by the author is indicated in the closing lines of the letter, which are as follows:

> "It is a matter of indifference, Mr. President, whether your incumbency, bringing as it does the Quaker loyalties into the focus of world attention, shall increase much or little the prestige of the Quaker denomination. But those historic Quaker principles upon which the Christian church is today opening its eyes as with a fresh insight will be immeasurably greatened by your fidelity to them.

"Your presidency comes at a time when Christianity is beginning to press hard against the walls of political and economic and social conventions, national and international, behind which crass, unregenerate paganism has long and securely entrenched itself against the influence of religion. Those walls will some day go down, and the mind of Christ will become the mind of the state. We dare to believe that your administration will hasten that day. Not alone the little flock of your Quaker brethren are upholding your hands with their prayers, but a great host of Christian folk in all sects and of all creeds ask God to make you strong and to keep you true to your deepest loyalties."

—In *Friends' Quarterly Examiner,* First Month, 1929, pp. 1–27, there is printed the presidential address, given by E. Vipont Brown, before the Friends' Guild of Teachers in First Month, 1929. It is entitled "Quakerism and Education," and emphasizes the great value and importance of an education that is Friendly in the true sense of the word.

The following extract indicates the viewpoint of the author:

"At bottom, there are only two methods of education: (1) The Quaker method; (2) The method of the drill-sergeant.

"The ideal of the drill-sergeant is easily attained and is extraordinarily successful, up to a point. He imposes his will upon the child, makes him do what he ought to do, and think what he ought to think. It stultifies character, and is the end of progress.

"The Quaker ideal is far slower and more difficult of attainment. It never loses sight of the personality of the child, seeking to encompass all its potentialities and to develop them to the full. This method demands infinite faith and infinite patience."

—The publication of the Records of Haddonfield Monthly Meeting is continued in *The Genealogical Magazine of New Jersey,* 4 (1929): 128–133. These records are being transcribed and contributed to the above publication by Frank H. Stewart.

—A copy of the architect's drawing of the new meeting house at Westtown School is published as a frontispiece of the *Westonian,* autumn number, 1928, p. 2. This meeting house is the gift of Arthur and Emma F. Perry of Boston.

NOTES AND QUERIES

The annual meeting of Friends' Historical Association was held on Eleventh Month 26, 1928, at Twelfth Street Meeting House, Philadelphia. The Directors of the Association for the ensuing year were duly elected, and at the close of the annual meeting the incoming Board of Directors elected the new officers of the Association. The list of Directors and officers thus elected is printed on page 1 of this number of the BULLETIN.

At the close of the meeting for business, Charles F. Jenkins delivered an illustrated address entitled, "The Two Quaker Signers of the Declaration." This interesting and valuable paper is printed above.

Gilbert Cope, Quaker historian, died at the home of his son, Herman Cope, near Media, Pennsylvania, 12 mo. 17, 1928, in his 89th year. Apart from his diligent researches and many publications in Quaker history and genealogy, he was an officer and leading spirit in several historical societies. On his 88th birthday he was honored by a group of his associates in historical work, who travelled to his home to pay their respects.

By request of the Editor, Professor J. Russell Hayes, Librarian of Friends Library, Swarthmore College, has prepared the following statement for the BULLETIN:

The Friends Historical Library at Swarthmore College is soon to be moved into its spacious new quarters, a fireproof building of stone and steel adjoining the college library.

There will be ample room for the collection of books and pamphlets on Friends' religion, history and literature, and works on allied ethical and philanthropic subjects. A Quaker museum will aim to illustrate the daily surroundings of Friends' families in earlier days.

The large reading room is a cheerful place, flooded with sunlight and offering a quiet retreat for readers, with special facilities for scholars pursuing research, and for those who wish to trace their family lives in the Quarterly and Monthly meeting records which are to be deposited here.

The new building was dedicated on Fifth Month 6, 1929. The whole structure, with its equipment, is the gift of Clement M. Biddle, Jr., as a memorial to his father, Clement M. Biddle, who during a long life was devoted to Meeting affairs and philanthropy.

Our fellow member and Director, Albert Cook Myers, is giving occasional lectures (illustrated) on various phases of Pennsylvania history. He gave such a lecture recently before the Chester County Historical Society, at West Chester. *The Daily Local News* of that city reported the occasion in its issue of 3 mo. 20, 1929, giving high praise to the interesting facts related, and to the beautiful pictures used in illustration.

The twenty-fourth annual report of the Historical Society of Frankford (Pennsylvania) was presented early in 1929 by the Secretary, Caroline W. Smedley, who is also a member of Friends' Historical Association. The number of meetings held and papers read before the Frankford Society suggest that it is one of the most active historical societies in this part of the country. Since the early history of Frankford is largely Quaker history, the reports and publications of the Frankford Society are of special interest to Friends' Historical Association.

In the archives of Friends' Historical Association, there is a letter from John Greenleaf Whittier to Joseph M. Truman, Jr., of Philadelphia. The

latter was a founder and for some time Secretary of Friends' Historical Association. The letter is dated Second Month 17, 1875, and has reference to the publication in that year, under the auspices of the Association, of the volume on *John Fenwick,* by John Clement.

The Quaker poet wrote as follows:

AMESBURY, 2 Mo. 17, 1875

J. M. TRUMAN,
Dear Frd.

I have been reading the memoir of John Fenwick with very great interest. If the Society never does anything more its existence is justified by this publication.

Whether the society is composed of this or that division of the Friends is entirely indifferent to me. I shall be happy to be reckoned among its honorary members.

I am very truly

thy friend

JOHN G. WHITTIER

Readers of the BULLETIN will be interested in the disposition that is being made of a large part of the Quaker collections at Friends' Library, 142 North Sixteenth Street, Philadelphia. Haverford College has been allowed to select from this collection such books and pamphlets as would fill gaps in its own collections of Quakeriana. Swarthmore College is to go over the shelves next and select such things as will supplement its Quaker library. Later, other Friends' libraries are to be allowed to choose from the remaining books.

It will be recalled by many that the nucleus of this library in the eighteenth century was the private library of Thomas Chalkley, which by his will was left to Philadelphia Monthly Meeting of Friends.

Changed conditions have made the library at Sixteenth Street somewhat superfluous, and very little use has been made of it in recent times. Therefore, the committee wisely decided to disperse the books among libraries that were in more active use. Some of the more modern Quaker books have been retained, and will be used in connection with books on various educational subjects for the special use of Friends' Select School. Thus the library hereafter will be a school library rather than one for general use.

It will be of interest to members of Friends' Historical Association to know that their President, Charles F. Jenkins, was recently elected a member of the Council of The Historical Society of Pennsylvania.

The following item of interest was supplied to the BULLETIN by our valued member, Ella K. Barnard, 2001 Park Avenue, Baltimore, Maryland:

In the autumn of 1928 an unusual collection of clocks was exhibited by Mr. Verney, at his gallery in East Fifty-fourth Street, New York. The exhibit consists of over one hundred English "grandfather" clocks, bought recently in London from the unique Wetherfield collec-

tion of over two hundred clocks, considered the finest lot now in existence.

Among those exhibited in New York were eight by Daniel Quare, the Quaker clockmaker to George I, of whom it is related that when he refused to take the required oath of allegiance the "difficulty was overcome by his being required to go up the back steps." Quare was one of the best clockmakers of his day, if not the best. "Of his one-year clocks two are now at Buckingham Palace and Hampton Court." Those in the Verney collection are of the finest category—with burr-walnut and marquetry cases; two of these have the carved, pierced pediment, which is unusual in a clock of this period; the Quare clocks are all slender and well proportioned—"elegant" describes them best.

Exquisitely beautiful is the clock face or bracket clock exhibited. It is a year-clock, made in the late seventeenth century. "It records all the days of the month, phases of the moon, status of the tides, and every possible indication in connection with astronomy."

—From article by Celia Woodward in "The International Studio, associated with The Connoisseur," October, 1928.

January 29, 1929

To the Editor of the Bulletin of Friends' Historical Association:

It will interest Friends to know that in enlarging the vault at Winchester, Virginia, the old survey book, containing surveys made by John Bayliss between 1736 and 1740, was discovered. It contains surveys relating to my ancestor, Robert Scarborough, his three nephews named Stephanus, Absalom, and John Hayworth and his relatives of the Pickering and Lupton and Fisher families, and a great many other Quaker settlers in the Shenandoah Valley of Virginia, and will very much enrich the historical knowledge of those early Quaker settlements.

Very truly yours,

Henry W. Scarborough

The American Council of Learned Societies has been working for some years toward the publication of the *Dictionary of American Biography*. This is the first serious attempt to bring out a comprehensive work on American biography. The Editor-in-Chief, Professor Allen Johnson, has been for some years Professor of History in Yale University, and he edited the great Yale series on American History entitled, *Chronicles of America*, in 50 volumes. It is hoped by Professor Johnson to make this new biographical series comparable in quality and comprehensiveness with the English publication entitled, *Dictionary of National Biography*. The complete work is to be in 20 volumes and the price for the set is $250, less 10 per cent. on account of payment in advance. The publisher is Charles Scribner's Sons.

The first volume (Abbe to Barrymore) of the *Dictionary of American Biography* has recently come from the press. In a later issue of the Bulletin, we shall make reference to various Quaker biographies included in

the work. Various students of Quaker history have been writing such biographies for some time, and they will come out in due course.

In *Baltimore: A Not Too Serious History* (1928) by Letitia Stockett, Chapter X is entitled, "Quaker Grey and Clipper Ships," and gives a short account of the settlement of Friends in Baltimore. Mention is also made of Edward and William Fells and the Quaker community near Baltimore called "Fells Point," where so many clipper ships were built during the Revolutionary War and afterwards. Among the many beautiful illustrations in this book, there are two of especial interest to Friends, namely, the picture of the Aisquith Street Meeting House in Baltimore and a copy of Turner's painting, "Moved by the Spirit."

One of the earliest "State Papers" in the history of Pennsylvania, the original draft of the "Instructions" which Queen Christiana of Sweden issued to Johan Printz, in 1642, when the latter was about to set out for the Delaware to become the first Governor of New Sweden, has been found as a result of the research which Colonel Henry D. Paxson and the members of the Swedish Colonial Society have been making in regard to the old Swedish settlement on the Delaware.

Photostats have been made of this original draft and also of the original copy of the completed instructions. These are to be translated by Dr. Amandus Johnson and published by the Swedish Colonial Society. Colonel Paxson points out that these instructions were issued two years before William Penn was born and anticipated many of his policies, including that of peace with the Indians. They contain the first instructions ever issued by any foreign government relating to the establishment of a colony within the area of what is now Pennsylvania.

The Editor wishes to acknowledge the efficient help of Anna B. Hewitt, Secretary of Friends' Historical Association, in the preparation of this issue of the BULLETIN.

BOOK REVIEWS

Books of interest to Friends may usually be purchased at the following places:

Friends' Book Store, 302 Arch Street, Philadelphia.
Friends' Book Store, 1515 Cherry Street, Philadelphia.
Friends' Book and Tract Committee, 144 East 20th Street, N. Y. C.
Friends' Book and Supply House, Richmond, Indiana.
Friends Book Centre, Friends House, Euston Road, London, N. W. 1, England.

When the price of an English book is given below in terms of American money, it means that one of the American book stores has quoted that price.

Brockbank, Elisabeth. *Richard Hubberthorne of Yealand. Yeoman—Soldier—Quaker, 1628–1662.* London: Friends Book Centre. 1929. Pp. 168. 3s. 6d.

Originally intended for a local celebration, Elisabeth Brockbank, R.M.S., of Yealand Conyers, Carnforth, county of Lancaster, was persuaded by her friends to enlarge and publish her sketch of the life of Richard Hubberthorne, and hence has appeared this attractively written story of a prominent Friend of the early days of Quakerism. The book opens with a copy of the record of "First Publishers" for the district, prepared but, apparently, never sent to London, as requested, and then its subject is traced through childhood, school-days and military life, to Quaker convincement, followed by service, suffering and martyrdom. Local color, and the setting of the times—George Fox and his Message, the Valiant Sixty, Yealand and its Meeting, etc.,—have been effectively introduced. Hubberthorne's association with Nayler occupies Chapter XI, "The Dark Year."[1] There is a touching reference to imprisonment and death "amid the heat and stench of Newgate." There is an Introduction by Rufus M. Jones, followed by several appendices comprising extracts from R. Hubberthorne's writings, also chronology, bibliography, index, and a map of the Yealand district.

I doubt the correctness of the statement (p. 46) that Charles "was got to France in a small boat, by the help of the mate, Richard Carver, a Friend," for Carver would not have been a Friend at that time. And can it be asserted that "for nearly three hundred years women have had equal rights with men" (p. 57), when a Women's Yearly Meeting was only granted in 1784? The statement on page 135 needs revision, for of the twelve who left with Fox for America in 1671, seven returned before him, two with him, one later, and *two only* died abroad.

Norman Penney

Bournemouth, England

Harvey, Margaret B. *A Journal of a Voyage from Philadelphia to Cork In the Year of Our Lord 1809, Together with a Description of a Sojourn in Ireland.* (With a supplement by Dora Harvey Develin.) Philadelphia: 1915. Pp. 78.

This *Journal* was written more than a century ago by Margaret B. Harvey expressly for her sister Martha ("Patty"). It was the result of as pretty a Quaker romance as could be imagined.

[1] E. Brockbank takes a different view of Fox's attitude towards James Nayler from that developed by M. R. Brailsford in her life of Nayler; and she had added an appendix on this subject; but her advisers suggested that the matter had better be dealt with apart from the book, and it will shortly appear in print as a separate contribution, with further critical study of Nayler.

Edward Harvey, Esq., came from Ireland to America to introduce among Friends the gray beaver hats worn by many Friends of England and Ireland, and manufactured by his uncles in Dublin. He came to Philadelphia in 1804 and promptly fell in love with Margaret Boyle. The result was a beautiful Quaker wedding at Lower Merion Meeting House.

The *Journal* was written by Margaret Boyle Harvey during a long, stormy voyage to Ireland in 1809. The vicissitudes of sea travel in that day are interestingly described—also the life of affluent Friends in Ireland, where the Harveys lived for about three years before returning to Pennsylvania.

The editor, (Mrs.) Dora Harvey Develin, of Bala, Pennsylvania, granddaughter of the author, has added valuable genealogical notes and illustrations, including a picture of "Lilac Grove," the old Harvey homestead at Merion, Pennsylvania, built in 1700.

Jones, Lester M. *Quakers in Action.* New York: The Macmillan Company. 1929. Pp. 226. $2.00.

This is a painstaking thesis by Lester M. Jones, Ph.D., professor of Sociology in DePauw University. That Dr. Jones has been able to secure an Introduction for his volume by Dr. Rufus M. Jones, Professor of Philosophy in Haverford College, will mean to all Quakers that the book is well worth reading. The writer has interviewed a goodly number of working members of the Society of Friends upon the social activities of the Society in the decade since the entrance of our country into the Great War, and he also quotes from a respectable list of books on the subject of his study.

To a Quaker this work will be an interesting summary of things known as they were done, and of the state of acute spiritual and mental distress through which the Society passed, between its traditional objection to murder, organized or otherwise, and the extreme sympathy for France and Belgium which, in common with all Americans, the Quakers felt.

To a reader not a Friend and unaware of these phases of feeling as they came, this book will be a comparatively new note of explanation, a record of achievement and a forecast of the future of a people so quiet, self contained and unassuming that they make little impression on the world at large and are often thought of, if at all, as those queer folks called Quakers, —somehow connected with Shakers, or Mennonites, or what you have.

Dr. Jones modestly disclaims doing more than bringing down to date the story told by Dr. Rufus M. Jones in his heart-warming book, "A Service of Love in War Time," with a summary of events preceding 1920 "for the sake of completeness of the work."

The first three chapters treat of "Traditional Background," "Religious Dynamics" and "Pre-War Unpreparedness." Under the heading "Organization and Purpose of the American Friends Service Committee," Dr. Jones quotes the latter in 1917 as being "two-fold: (*a*) to assist the English Friends in relief work in devastated France and (*b*) to give members of

the Society of Friends . . . an opportunity to be of service," and comments on the greater importance of the latter purpose. Nine chapters are concerned with war relief in various countries of Europe, the terrible need for it, and its effects on the inhabitants. Six chapters deal with the "New Impetus to Humanitarian Activities at Home," Social Order, Relief of Miners, Inter-racial Activities, etc., and the "effects of these upon American Quakers."

In the chapter on Inter-racial Activities Dr. Jones has failed to cover the field fully, his sources of information not having been sufficiently wide. In some places in his book statistics make dry reading. Again one feels a quickening pulse at the tale of awful devastation, and an admiration at the indomitable effort and selfless service, which carried the message of Christ's love to despairing humanity. Charts and photographs illustrate the text acceptably, the style is clear and simple, the forecast of the future for the Society is interesting and, taken by and large, the book is a sympathetic and very readable addition to the historiography of Friends and their doings.

ANNE BIDDLE STIRLING

PHILADELPHIA, PA.

Jones, Rufus M. *The Trail of Life in College.* New York: The Macmillan Company. 1929. Pp. 201.

As the copy for this BULLETIN goes to the printer the editor is having a brief glimpse, in galley-proof, of the new volume in Rufus M. Jones' autobiography entitled, *"The Trail of Life in College."*

No one who knows Rufus Jones will want to miss this book—especially those who also know Haverford. The book contains much intimate history of the college and of college people. One chapter is devoted to President Thomas Chase—the author wishing "to pay some of the debt I owe this Olympian friend and guide of my youth."

The first chapter is on "Choosing a College." The thirteenth and last is on "A Mountain Top and a New Friend." These chapters and what lies between them will probably be known to most of our readers before this BULLETIN comes from the press.

Klain, Zora. *Educational Activities of New England Quakers.* Philadelphia: Westbrook Publishing Company. 1928. Pp. 228. $3.50.

Selections from the Minutes of New England Yearly Meeting and its subordinate meetings, interspersed with occasional extracts from private correspondence and the reminiscences of Quaker teachers and scholars, form the basis of this study of the educational activities of New England Friends. As the sub-title indicates, it is a source book, intended presumably for use by classes in education, not a narrative for the general reader.

The conclusions to be drawn from the documents here presented might be stated somewhat as follows. New England Friends have been predomi-

nantly a rural people. Living on isolated farms they were little in touch with the outside world, and their circumstances did not permit of educational activities on a large scale. Hence, doubtless, the scanty evidences of interest in education until well toward the close of the eighteenth century. It is significant that the chief impetus to an increased interest in this subject seems to have come from a letter sent out in 1778 by Philadelphia Yearly Meeting, which caught the attention of a few men of light and leading, notably Moses Brown. For over fifty years his was the principal influence in promoting among New England Friends an interest in the education of their children.

The early efforts of New England Friends seem to have had scant success. Family schools, Preparative Meeting schools, Monthly Meeting schools,—all were tried. Many parents were indifferent, others preferred to send their children to the public schools, funds were lacking, teachers scarce. The ideal of Friends was a "guarded education." Therefore the early curriculum consisted chiefly of George Fox's Primers and Barclay's Catechism, and the use of the plain language was almost as much stressed as the three R's. As regards primary education Friends fought a losing battle, but to give their children a more advanced training under proper influences they succeeded in establishing two boarding schools which still flourish, Moses Brown and Oak Grove. For many years, however, these schools, though still under Friends' management, have drawn heavily on other than Friends for pupils, and in consequence their original sectarian character has to some extent disappeared.

Having, in a way, solved their own educational problems, New England Friends were not slow to develop a sense of responsibility for those less fortunate than themselves. As the record shows, they have given liberally for the education of the Indian, the Negro, and the peoples of Palestine. Of these activities the school at Ram Allah, dear to New England Friends because of the work of Eli and Sybil Jones, is at present the chief monument.

Dr. Klain has very properly concentrated his attention upon the official activities of New England Friends, but among Friends official activities are often but half the story. Not until the educational activities of individual New England Friends of both sexes in schools and colleges throughout the land are also recorded can a just appraisal be made of the services of New England Quakerdom to the training of youth.

Arthur H. Buffinton

Williams College,
Williamstown, Mass.

Lascelles, E. C. P. *Granville Sharp and the Freedom of Slaves in England.* London: Oxford University Press. 1928. Pp. 151. 10s. 6d.

This altogether delightful book is a model of how biography should be written. It has a literary and humorous touch which enlivens the heaviest

statistics, and belongs on the Quaker historian's shelf, along with that other charming book which should be familiar to every one of us, *Earlham,* by Percy Lubbock. Granville Sharp merits close attention as the philanthropist who pushed to a successful conclusion the trial of the negro Somersett, in 1772, and thus put an end, for all time, to the ownership of slaves in England, soon followed by the end of the hideous trade itself in that country, which, two centuries before, had introduced the iniquitous traffic into the civilized world.

Born November 10th, 1735, fifteen years younger than John Woolman, the Quaker philanthropist, Granville Sharp came of churchly stock. His grandfather was Archbishop of York in the days of Queen Anne, and in 1722 his father, Thomas Sharp, became Archdeacon of Northumberland. The Archdeacon had a family of fourteen children of whom Granville was the twelfth child. Two of his elder brothers became prominent in the Church of England; James was an eminent engineer, and William, next older than himself, the King's surgeon. A sister, Eliza (later Mrs. Prowse), appears throughout the life of her younger brother as sensible, artistic, and sympathetic to all of his many philanthropies. They were all very musical, and this was one of the ties which bound them so closely as a family. One is tempted to dwell on the social life of this period of Blackstone, Lord Mansfield and Doctor Johnson, but the chief interest of this biography for Quakers lies in the great importance of the anti-slavery work accomplished by one who proved himself a reader of Woolman, a correspondent of Anthony Benezet, and who, following in their footsteps, joined with Clarkson and Wilberforce to follow up the cause of Abolition to a successful conclusion. As Chairman of the Abolition Committee in 1788, he led the deputation that appeared before William Pitt, when Wilberforce was ill; and at the moment that John Woolman was on the ocean in 1772, we find an interesting letter from Anthony Benezet, hailing Granville Sharp as a brother in the cause, in consequence of his perusal of Sharp's Tract on *The Injustice of Tolerating Slavery in England.* This led to correspondence throughout the remaining years of Benezet's life. There is no mention in the *Journal* of either, that Woolman and Sharp ever met; but this great trial was concluded as Woolman reached England, and one can hardly imagine his not seeking out Sharp. It is significant that there has been a Granville in the Woolman family to the present day. But it was more than the freedom of a single slave that Sharp sought; nothing less than the abolition of the entire system of the slave trade, and this was accomplished in his lifetime.

Sharp was a Conscientious Objector; the diversity of his writings was extraordinary; his mental grasp and ability enormous; and before he became interested in the Clapham Sect, along with Lord Macaulay, Bishop Wilberforce and Sir James Stephen, he had so successfully aided Benjamin Franklin that a few years later, the consecration of the first American Bishop, the greatly beloved Dr. William White, of Philadelphia, was due to the negotiations of Granville Sharp. He himself recorded it as one of

the "extraordinary effects" of his tract on slavery, "that the zealous exertions of the Quakers in America against slavery, jointly with the author of this book in the same cause, should really have produced the establishment of episcopacy in America, according to the primitive Catholic Church of Christ, though neither the Quakers nor the author of the book had the least idea of any such consequence arising from their united labors."

Between Granville Sharp, who lived and died in the Church of England, and whose monument with its long eulogistic inscription may be seen in the Poet's Corner in Westminster Abbey, and the Philadelphia Quakers, there was close and friendly correspondence. It is not quite clear, indeed, whether or not Mr. Lascelles believes Benjamin Franklin himself to have been a Quaker. Through a life of seventy-seven years, Granville Sharp went about doing good. He died in 1813, and this biography is commended to all of our members who delight in good reading.

AMELIA M. GUMMERE

HAVERFORD,
PENNSYLVANIA

Marking The Historic Sites of Early Pennsylvania. Fourth Report of the Pennsylvania Historical Commission. Harrisburg. 1926. Pp. 88. 8vo.

No more beautiful and significant publication on the history of Pennsylvania has been published recently than the Fourth Report of the Pennsylvania State Historical Commission, issued by the State and to be had from the Commission office, State Library, Harrisburg, Penna. It contains a list of twenty-seven markers erected, 1924–1926, with valuable data concerning each one. Special notice is given to two notable commemorations that were inspired and directed by the Commission:

1. The Tercentenary, 1624–1924, of the birth (11 mo. 11, 1624) of Thomas Holme (died 1695) who mapped the city of Philadelphia in 1683 and the province of Pennsylvania in 1687. A marker was erected at 113 Arch Street, Philadelphia, on the site of Thomas Holme's Philadelphia house.

2. The Bicentennial of the death of Hannah Penn (2 mo. 11, 1670–12 mo. 20, 1726), the capable second wife of William Penn. A bronze tablet to her memory was placed on the Keystone Telephone Building, Philadelphia, which occupies the site of the Slate Roof House, where she so ably presided during the Proprietor's second and last visit to America, 1699–1701.

The Report is made graphic and beautiful by reproductions on coated paper of pictures of the various markers and of ceremonies of unveiling. There is also a map showing the locations of the markers in various parts of the state.

Great credit and appreciation are due to Albert Cook Myers, who, having been appointed to the Commission by Governor Gifford Pinchot, served as its able and indefatigable Secretary-Director, 1923–1927. Having reorganized the work of the Commission, he was given full direction of its activities during this period. Of the twenty-seven markers he was instru-

mental in erecting, nine of them had to do with William Penn and thirteen with the Indians. Thus, he has put into stone and bronze in this popular way much new and unpublished information on Penn and Pennsylvania from the great stores he has these many years been garnering. Henry W. Shoemaker, the Chairman of the Commission, who signed the Report, was of indispensable support in the excellent results accomplished. They have carried out an invaluable program of historical marking, and have embodied the story of their labors in a sumptuous and informing Report.

Porteus, Thomas G. *A History of the Parish of Standish, Lancashire.* Wigan: J. Starr and Sons, Ltd. 1927. Pp. 242. 21 shillings.

This handsome volume, profusely illustrated and crowded with material for the genealogist and historian, has great interest for all Americans as being the history of the home of the family of Captain Myles Standish of Massachusetts, included with all of its related neighborhood parishes in the County of Lancashire. The story begins in the dim years before the Roman occupation, and covers that period, with an account of the discovery of Roman coins dating back to the year 90, down through the thirteenth century, the wars of the fourteenth and fifteenth centuries, the period of the Jacobites, and the many changes to modern times.

An interesting feature of the book is its recital of the sufferings of the Royalists during the Civil War, and of the Quakers who resided in the neighborhood. From this county came Roger Baldwin, a Non-Conformist ejected from Penrith and Rinford, who settled in Standish Parish as a Presbyterian in 1672, and Roger Haydock of Coppull, a Quaker, who with his family long maintained the Quaker cause in Lancashire. The Haydocks in America are descended from Robert Haydock, son of Roger, who with his wife Rebecca Griffith and several, but not all, of their children, emigrated to Rahway, New Jersey.

It is the opinion of the author that Captain Myles Standish of Plymouth, Massachusetts, came from another and later branch of the original Lancashire stock. They were, he thinks, of Ormskirk and the Isle of Mann. The claim, however, is not proved, and we wonder, otherwise, why the gallant Captain named his new home "Duxbury" if not after that of his native land? The author refers us to his life of the immigrant, "Captain Myles Standish," published by the Manchester University Press, in 1920.

With such a vast amount of detail as is contained within the covers of this volume, it is here impossible to describe its wealth of information, much of it of a sort most valuable to the specialist. Robert Roger Haydock, of Milton, Massachusetts, a direct descendant of the first Hugh Haydock of 1512, gave to Standish Church in 1926 a tablet commemorative of the family. He died May 11, 1928, and his widow presents this book "in furtherance of his desire to promote friendship between England and America."

Amelia M. Gummere

Haverford,
Pennsylvania

Sellers, Sarah Pennock. *David Sellers. Mary Pennock Sellers.* Philadelphia. 1928. Pp. 155.

One of the great charms of the beautiful rolling country adjacent to Philadelphia is the substantial old stone houses which dot its hills and valleys. The houses seem typical of their owners—the responsible, reliable citizens of the community—and the illustrations of this volume show several of these splendid houses, some of which have unfortunately disappeared as the great city has overflowed into Upper Darby Township in its most rapidly growing suburb. This book forms a fitting memorial of worthy Quaker families that have been intimately connected for several generations with this section of Philadelphia and of Delaware County.

There is, in these pages, much genealogical material concerning the family of David Sellers (1816–1887) and his wife, Mary Pennock Sellers (1814–1905). There are beautiful pictures of Sellers' Hall, Brookfield, Fernbrooke, Hillside, Millbourne and other well-known residences of the earlier day. Most important of all are the reprints of letters and other documents containing valuable material on the social and economic history of the times. Unfortunately there is no index, and the Table of Contents is none too full.

Jonathan M. Steere

Haverford, Pennsylvania

Thomas, Edward. *Quaker Adventures.* New York: Fleming H. Revell Company. 1928. Pp. 221. $2.00.

One of the most important chapters in the history of the Society of Friends has been written in the relief and goodwill work carried on by the committees of English and American Friends. The interesting and unusual experiences of some of the workers, mostly Americans, are now told in a series of stories published under the title of *Quaker Adventures.* These stories were originally prepared for broadcasting at the special request of the manager of Radio Station WGL in New York City and in most instances were broadcast by the authors themselves. The speakers for these talks were selected by Edward Thomas, of New York, son of the late Allen C. Thomas, of Haverford College. Edward Thomas also revised the manuscripts and edited them for publication in the present volume.

In an introductory chapter he tells of the beginning and the meaning of this Friendly service. Seven chapters are devoted to the relief and reconstruction work in France during and after the World War. Other chapters describe the German child-feeding at Essen, famine relief work in Russia, the conference between the Poles and Germans at Danzig, the Friends' missions among the Indians, relief work among the miners' families in the Pennsylvania coal fields, assistance given to the Doukhobors at the time of their migration to Canada, and relief and goodwill work in Syria, Serbia, Upper Silesia, Japan, China, Ireland, Haiti, and Nicaragua. The last chapter in the book is written by the Editor and in it he summarizes a number of stories of Quaker adventures which he deems necessary to complete the series.

In reading stories of this nature, written by various authors on their experiences in different fields, one naturally senses a lack of unity and continuity, but any such objection is outweighed in this instance by the opportunity to secure a bird's eye view of the great work.

ANNA B. HEWITT

PHILADELPHIA, PENNA.

BRIEF NOTICES

(Under this heading are listed brief booklets or pamphlets on Quaker history; larger works, containing references or sections relating to the history of Friends, but not primarily devoted to that subject; also books by Friends on various subjects not connected with Quaker history—although a complete listing in this category is not attempted.)

Develin, Dora Harvey. *Historic Lower Merion and Blockley.* Bala, Penna. George H. Buchanan Company. 1927. Pp. 146.

Apart from editing her grandmother's *Journal* (see Harvey, above) Mrs. Develin has recently brought out this book, which contains much of interest concerning old Quaker communities on and adjacent to the "Main Line."

There are sections on Lower Merion Friends' Meeting House, the old Gulph Road, "Lilac Grove," "Harriton," etc. The book contains valuable early maps and many other beautiful illustrations.

Grubb, Isabel. *J. Ernest Grubb of Carrick-on-Suir.* Dublin: The Talbot Press Limited. 1928. Pp. 94.

This little book is another story (Friends are blessed with many such) of an active, dedicated, lovable, and beloved life. One who speaks from personal knowledge says:

"Those who knew J. Ernest Grubb (1843–1927) chiefly through his practical efforts for peace during the recent troubles in Ireland will gain from this short account by his daughter some knowledge of the main part of his life. He was for many years in business in a small market town in the south of Ireland, and was an expert in matters relating to the navigation of the Suir. In addition to being an active member of the Society of Friends he engaged in a considerable amount of public work in connection with the local councils, and as a magistrate. His peace work was but the crowning phase of a long life of varied interests lived in a spirit of friendliness towards all, and of active service both in public and in private for his neighbors."

The story of his life is here told in "short and simple annals," pleasingly illustrated with portraits of the subject and scenes from his life.

The Quaker Press (Quäker-Verlag) of Leipzig has brought out (1929) a German translation of Rufus M. Jones's *Fundamental Ends of Life* (1924) under the title *Vom Sinn und Endzweck des Lebens.*

Readers of the BULLETIN are no doubt familiar with Rufus M. Jones's *The New Quest* (1928). It is not Quaker history but it is part of the ripened fruit of the author's religious philosophy. And what chapter of his philosophy is not interlined with the Quaker principles and spirit?

There has come to the Editor's hand a little pamphlet by Dr. Elihu Grant of Haverford College, entitled, "The Opportunity of Friends in the Near East." It contains an address delivered by Dr. Grant at the Yearly Meeting of Friends in Ramallah, Palestine, in the spring of 1927. The author's even-minded judgment with regard to Friends is indicated in the following sentences: "Friends have a negative advantage at least in that they carry less ecclesiastical baggage than many Christians. Even so, Friends, themselves, have considerable and are, so far, unable to see over the barrier of self and convention."

THE BULLETIN should not omit mention of any Swarthmore lecture. The one of 1928, by John S. Hoyland, was entitled "The Light of Christ." While not strictly Quaker history, it is an inspiring study, historical and philosophical, of a concept that lies at the heart of Quakerism.

For freshness and genuine artistry we commend Frank V. Morley's *Tailor of Mount Holly*. To those not familiar with it the last lines in the little pamphlet (of 39 pages) are a fitting introduction: "Lamb was an enemy to Woolman, and is well chosen as protagonist. A man who strove for what is best in wordly wisdom, on the one side; a man who gave no quarter to the world, but followed steadfastly the first necessity of nature, upon the other. With an antithesis like that a biographer considers his work finished. Yes, one may end just where the sermon would begin."

A pamphlet has been recently publsihed at the Friends' Center in Paris entitled "Les Quakers et le Paix," by Henry van Etten.

Home and probable birthplace of Joseph Hewes, Kingston, New Jersey.—Photograph supplied by Walter H. Olden, Princeton, N. J., Third Month 8, 1928.

Stony Brook Meeting House, New Jersey (near Princeton), where Joseph Hewes kept his membership until the end of his life.—Photograph by William A. Cooper.

BENJAMIN WEST AND FAMILY

From engraving (of West's painting, about 1772) by George Sigmund and John Gottlieb Facius, published 7 Mo. 26, 1779, by John